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The church and young men ..

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THE CHURCH AND YOUNG MEN

A DISSERTATION SUBMITTED TO THE FACULTIES OF THE GRADUATE SCHOOLS OF ARTS AND LITERATURE, IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF SOCIOLOGY)

BY
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TO

YOUNG MEN

AND ALL WHO ARE INTERESTED IN

PROMOTING

THEIR SPIRITUAL WELFARE

PREFACE

The purpose of this study is to afford some help to those who are engaged in promoting, either directly or indirectly, the spiritual welfare of young men. It is a working handbook of practical methods, rather than a philosophical discussion of theoretical principles.

The information and opinions have been gathered at first hand from successful leaders of young men in all the principal denominations and in all sections of the United States. The questionnaire method was employed, over two thousand schedules being sent to pastors, superintendents, secretaries, college officials, and others, including many to young men themselves. These schedules were of seven kinds and contained from thirty to sixty questions, mostly concerning matters of fact but also calling for opinions. Nearly six hundred were returned (one hundred and thirty being from the young men), and the replies were analyzed and tabulated. Several hundred reports and other forms of printed matter were also received and considered. The following pages, therefore, not only present fresh and reliable facts but also valuable opinions.

To the many who have thus generously given their coöperation, often at no small sacrifice of

valuable time, grateful acknowledgment of large indebtedness is hereby made, chief among them being the writer's valued friend and instructor, Dr. Henderson.

It has, of course, been impossible to present all the agencies in the United States which are engaged in promoting the spiritual welfare of young men, and the omission of some is not necessarily to their disparagement. All the principal methods have, however, been given, as far as discovered in the course of many months of wide and careful investigation.

Many books have been consulted and a list of those considered valuable, together with all mentioned in the text, will be found at the close. Quotations of Scripture are from the American Standard edition of the Revised Version. Books have been cited and frequent addresses given in order to aid those who may wish to make further investigation in this great field, of which this professes to be only a general survey.

A constant effort has been made throughout this study to exercise judicial fairness in estimating the value of the agencies discussed. Wherever adverse criticism has seemed necessary it has been freely made, but always with a due appreciation of the good accomplished and an earnest desire to increase the efficiency of the means under consideration. The worth of each has been measured not from the point of view of its own immediate interest, nor that of any par-

ticular church or denomination. Rather has the standpoint, in keeping with the aim, been the higher one of the promotion of the spiritual welfare of young men. The dominant spirit is therefore sympathetically constructive, rather than critically destructive.

Although the study was undertaken primarily in partial fulfilment of the requirements for the degree of Doctor of Philosophy in the Divinity School of the University of Chicago, this aim has constantly been the controlling motive. If it shall prove to be of service in advancing the interests of the kingdom of Christ among young men, it will have attained its chief object.

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The Church and Young Men

CHAPTER I

THE SPIRITUAL CONDITION OF YOUNG MEN

Inasmuch as the primary purpose of this study is the promotion of the spiritual welfare of young men it is essential at the outset to have some conception of their condition. All who are at all familiar with the problems of the spiritual life will recognize two difficulties: first, to determine what conditions exist; and second, to express them in any reasonably adequate manner. The difficulty is not only inherent in the facts themselves, but equally in the investigator's personal bias, which is usually strong and probably never capable either of total elimination or of exact calculation. It may be true that "figures do not lie," but they often fail of correctly representing the conditions on which they are based. Nevertheless they are of much value in such a case as this, and at least give a fairly accurate representation of general facts and tendencies. With this word of caution, some are here given.

A. FROM THE STANDPOINT OF YOUNG MEN

According to the census of 1900, the population of the United States, exclusive of the

island possessions, was 75,994,575, of whom 13,432,928, or 17.8 per cent, were young men between the ages of sixteen and thirty-five inclusive, the age limits to be observed throughout this study. Assuming the same rate of increase in the subsequent three years as in the preceding ten, the total population now is approximately 80,500,000, of whom 14,250,000 are young men.

According to the census of 1890, the total membership of all churches, counting only communicants, was 20,612,000. Similar statistics were not secured in the census of 1900, but in January of that year Dr. H. K. Carroll, who had charge of such work in the census of 1890, estimated the total church membership at 27,710,000.

There are now approximately 29,000,000 members, of whom practically all are twelve years old and over. The total population of this age is approximately 56,000,000; from which it appears that of the entire number of persons commonly considered old enough to enter into such relations 51.8 per cent, or a little over one-half, are church members. The discrepancy between this ratio and that commonly given, one-third, is due to the fact that the latter is based on the total population, from one day up, which is manifestly unfair to the cause of religion.

Reports from seventy-eight churches, representing the leading Protestant denominations in

all parts of the land, show that in a total membership of 43,635 the young men number 7,819, or 17.9 per cent. On this basis, which is certainly not below normal, since many of these churches are especially successful in this direction, there are 5,191,000 young men who are church members, or 36.4 per cent of the total number of young men. The discrepancy between this and the ratio previously given for the whole population of the church age, 51.8 per cent, is in line with the familiar fact that almost uniformly men are decidedly in the minority in the churches. In the seventy-eight before referred to the proportion is thirty-seven men to sixty-three women, which is substantially the same as discovered by other students of this problem.

Forty pastors reported that out of a total average morning attendance of 14,088, 2,744, or 20 per cent, were young men, while the figures for the evening were respectively 15,954, 4,768, and 30 per cent. Now these forty churches had 23,015 members, making the average evening attendance of young men equal to 20 per cent of the membership. On the estimated basis of 29,000,000 church members, there are then nearly 6,000,000 young men that do attend church services to some extent, very many of them with great faithfulness.

That young men, indeed, are as a class more faithful in this regard than their elders seems

clear from a study of nearly four thousand members of the central department of the Chicago Young Men's Christian Association. At sixteen the percentage of church attendance is the highest, the ratio decreasing gradually and reaching its lowest point after thirty-five.[1] That young men are less at fault than others in the matter of church attendance is also evident from the figures already given, showing that while they constitute 18 per cent of the church membership they make up 20 per cent and 30 per cent respectively of the morning and evening congregations. They are, of course, ordinarily more free from the home cares that often keep their elders away from church, but we are here concerned with the fact, not with its explanation.

Young men, therefore, are by no means as largely at fault in this matter as they are commonly represented to be. The situation is very far from being as bad as it is painted by those gloomy prophets—false prophets, rather—who would have it that the world is growing worse. It is bad enough to be sure, but no one can read the history of the nineteenth century with open eyes and an unprejudiced mind without seeing the great advance not simply in the outer and material forms of civilization but in its inner and moral content. One needs only to consider that in 1800 only 7 per cent of the total population of

[1] *The Religious Condition of Young Men*, p. 37.

the United States were church members,[1] whereas to-day the ratio is 36 per cent, the members increasing from 364,000 to 29,000,000. Not only has there been this great gain in numbers, but there has also been a great increase in activity, as indicated by the rise of foreign missions, the modern Sunday-school, young people's societies, brotherhoods, Young Men's Christian Associations, and kindred movements, in all of which young men have a large and honorable share. The churches are by no means few in which they are the chief elements of strength, both in numbers and service.

Turning from this brighter view of the spiritual condition of the young men in our land, which is too often left out of account, we must consider also the darker side.

From these investigations it appears that the large majority of young men, or 9,059,000 out of 14,250,000, are outside of church membership. Even after allowing a large margin for those who are not members but attend religious services at least occasionally, it is safe to say that fully one-half are wholly outside of church fellowship or direct influence. On the other hand, it is all too evident that vast numbers of young men are leading lives of positive immorality and are under the influence of forces that are working their temporal and eternal ruin. The following statement makes this all too evident: "On Sunday evening, Feb-

[1] *The Growth of the Kingdom of God*, p. 139.

ruary 26, 1899, a careful count was made of men in a Madison Street (Chicago) saloon at seven o'clock. The number was 524, and during the next two hours 480 more entered. At one of the billiard tables young men six deep on all sides were engaged in open gambling. Private stairways connect this saloon with the vilest theater in the city. The attendance of men from about fifteen to forty-five years of age at seventeen theaters the same evening was 17,160, the larger audiences being found in the most degrading places.

"Continuing the enumeration of destructive forces, we must add the houses of ill repute. In one ward there are 312 such houses, with 1,708 inmates. It is believed that there are not less than 1,000 men in the city who make it their business to lure men to these places. There are probably not less than 50,000 men directly engaged in public places of resort commonly held to be demoralizing and criminal in tendency. It is thus seen that of the total male population about one in twenty is engaged in an occupation which tends to ruin young manhood."[1]

These figures could doubtless be duplicated, with little change save for differences of population, for well nigh every city in the land. Similar facts indeed have been collected in many cities and published in *Dying at the Top*, a little book that is worth reading by all young men and those who are interested in their welfare. No one who

[1] *The Religious Condition of Young Men*, pp. 11, 12.

is even in the slightest degree conscious of the religious and moral condition of millions of our young men can fail to see how momentous is the situation from the standpoint of their own good. That alone ought to be enough to arouse the interest and enlist the coöperation of all right-minded persons.

B. FROM THE STANDPOINT OF SOCIETY

But there is another side of equal importance. The welfare of society as a whole, no less than of young men as a class, demands serious thought upon the situation and strenuous effort for its betterment.

One of the marked phases of this age, especially in our own land, is the increasing proportion of young men in places of responsibility. On every hand they are pressing rapidly to the front. The rise of *The Man from Glengarry* from a backwoods farm hand to the manager of a large industry and adviser in the affairs of a new empire, has many counterparts in real life. For the young man, eager to attain high success in the shortest possible time, this is indeed an era of golden opportunities. With all the outcry against modern business methods as affording no opportunity for individual progress, it is well to remember that, as said by the editor of the *Review of Reviews*, Dr. Albert Shaw, in a University Convocation address at Chicago in March, 1902, "There has never been a time in the history of our country when money counted for so little and the

man for so much." In support of this, he cited the facts that while the rate of interest on investments of unquestioned stability has never been so low (witness the recent refunding of a part of the debt of the United States at 2 per cent), salaries for men of unquestioned ability and integrity have never been so high.

But these great opportunities for young men carry grave responsibilities. It is a truism that the future of the nation is in their hands, and not less so a large measure of its present. And what they do as citizens of this great and rapidly growing republic not only vitally affects its welfare but has a large and increasing part in determining that of the world as well. Will they be equal to the task before them? Will they so shape the affairs of this nation—industrial, commercial, political, educational, religious, and every other part of its many-sided life, that it shall not only continue itself to be blessed but in increasing measure to be a blessing to all mankind?

The answer to this question rests in the last analysis upon one qualification in the young men themselves. As perhaps never before in our history, emphasis is being laid upon the physical nature. A strong healthy body is more than ever seen to be not merely a fortunate possession, but an absolute requisite to the highest success in the ever fiercer struggle of life. The young man whose bodily force is in any way impaired is seriously handicapped.

Present conditions are also demanding the utmost mental strength. The best discipline that school and college can give is more and more seen to be of great advantage to the merchant or manufacturer or skilled artisan, as well as to the professional man. Young men who have been trained to think clearly, concisely and quickly are in demand—"none others need apply."

But the chief qualification upon which the answer to this question depends is neither physical nor intellectual, though each of these has an importance which is not likely to be overestimated absolutely, however much it may be exaggerated relatively. In his *Social Evolution* Mr. Kidd has clearly shown that the fundamental factor in determining the permanence and progress of a nation is not material nor mental, else would Rome and Athens have continued even until now in the glory of their world-supremacy. Rather is that fundamental factor moral. It was moral decay that was the bottom cause of the downfall of both of these proud nations, each of which was in some respects the equal if not the superior of our own.

As with the nation so with the individual members. It is not cash, nor craft, nor culture, but character that in the last analysis, on the whole and in the long run, determines the outcome of life, decides the measure of its real success. It is of the first importance then that the young men upon whom are being laid in ever larger meas-

ure such great responsibilities for the present and future of our nation, aye of the world, shall be fitted not only in body and mind but in heart and soul as well for the performance of their great tasks.

Thus it appears that the welfare of our whole social structure, equally with that of young men themselves, demands not only a careful consideration of their condition but the wise use of the best possible means for their spiritual betterment. Herein lies the reason for this study.

CHAPTER II

THE SPIRITUAL NATURE OF YOUNG MEN

A. THE SCIENTIFIC STUDY OF RELIGIOUS LIFE

In recent years much attention has been paid to the study of religious life from the standpoint of psychology. To some it has seemed but little short of sacrilegious that the deepest experiences of the human spirit should thus be made the object of scientific research. To others it has seemed to be a limiting of the divine Spirit to attempt to mark out the laws in accordance with which He works. Inasmuch as this whole study assumes the rightfulness of such research, it may not be amiss to consider the question here.

Do spiritual phenomena owe their existence to forces no less real than those which underlie physical phenomena, and do these forces act, equally with the physical, in accordance with certain established laws? Is the spiritual realm a chaos or a cosmos? Is it law-less or law-ful? And if a cosmos, if lawful, what is the nature of its laws?

It is not strange that some have misunderstood such investigations. It has taken centuries to establish the existence and determine the operation of natural laws. To the unlearned mind the

material world is simply a chaos of events, without established order of sequence. Our more enlightened conception of natural events as having each its place in a cosmos, a universe where law reigns, is the heritage from many generations of men of science, who have toiled on patiently in the search for truth despite the cavils of the ignorant and the persecutions of the fanatical, the latter too often under the false guise of religion. And not only do we recognize these events as happening in accordance with those definite methods of procedure which with unfortunate ambiguity are called laws, as though they were similar to either divine or human statutes, but we see in them the outward manifestation of indwelling forces, which in turn are but parts of the divine force, the Creator immanent in creation.

From the recognized fact, established at so great a cost, that the divine Spirit works in the realm of nature according to law, we should reasonably expect to find that He works likewise in the realm of spirit. Surely it would be strange if He who through unknown centuries of orderly procedure has, by physical means and in accordance with established laws, effected a man's first birth and provided for his growth to the stature of physical manhood, should not proceed likewise by spiritual means and in accordance with established laws to effect his second birth and provide for his growth to the stature of spiritual manhood, as revealed in Jesus of Nazareth. To say

that he does not so proceed is to charge the Creator with arbitrariness and fickleness worthy of a petty despot, and to affirm that while in the lower realm of physical things everything proceeds in an orderly fashion, in the spiritual realm there is only the working of chance and caprice.

That spiritual phenomena are not the result of chance and caprice, but that the Creator works in accordance with established methods of procedure here no less than in the realm of physical things, is supported not merely by the argument from analogy, as above, but is affirmed by the results of careful scientific investigations, such as those recorded in Professor Starbuck's *Psychology of Religion*, and Professor Coe's *Spiritual Life*. There is no sacrilege in investigating spiritual facts, any more than in "considering the lilies of the field, how they grow." There is no putting of limitations upon the divine Spirit in attempting to discover the laws in accordance with which He deals with human spirits, any more than in trying to find out His method of procedure in causing the lily to bloom. The soul and the flower are alike the workmanship of their Creator, and the better understanding of the work will in each case lead to a better knowledge of the Worker, "whom to know aright is life eternal."

There are established laws, uniform methods of procedure, fixed sequences of cause and effect, in the spiritual realm no less than in the physical,

and he who would win the souls of young men must be patient to discover and wise to apply them. Here, as so often, science renders large service to the cause of religion, and to ignore its help is little short of criminal. What some of these laws are we now consider.

B. BIRTH

The greatest of teachers, who knew human nature better than any other member of the race, said long ago, "Except one be born anew he cannot see the kingdom of God." As the first birth is the prime requisite of physical life, so is the second birth the prime requisite of spiritual life. To it therefore attention is first directed.

1. *Its necessity.* The words of the great Teacher are sufficient to establish this and they are worthy of careful study. It is to be noted that He does not say "may not" nor "shall not," but "can not." He is not laying down a statute, is not making a requirement, based on His own or His Father's authority, but is rather stating a simple fact which is due to a spiritual law, a sequence of cause and effect, ingrained in the very constitution of spiritual things. It is an impossibility that He states, not a prohibition. The gardener puts a seed into a pot of earth, and in due time he has plant and flower. But the earth did not make itself into the thing of beauty. Only as the life of the higher vegetable kingdom within the seed

reached down into the lower mineral kingdom and laid hold upon the earth and transformed it, bringing it up into the higher realm, only so did the earth become the flower. In a real sense it was "born anew," "born from above."

So of the soul. In order that one may enter the kingdom of God he must be born anew, from above; the higher life of the divine Spirit must come down into his life, which another great teacher has said is by nature "dead in trespasses and sins," and, laying hold upon it, transform it and bring it up into the higher spiritual kingdom. Otherwise, it is no more possible for him to enter that higher kingdom than for the earth to become the flower without the seed. This is the first law of spiritual life.[1]

2. *How it comes.* The new birth comes to pass in two ways. The first is through a crisis, a definite and often sudden and highly emotional experience, in which the spirit is keenly conscious of passing from death unto life. The second is rather a process, covering months and even years, at the end of which the spirit is no less fully assured of its new life than in the former case, though unable to point to any definite time of transition.

The failure to recognize this second method as the work of the divine Spirit equally with the first, and hence equally efficacious, has been

[1] Drummond: *Natural Law in the Spiritual World*, chapter on Biogenesis.

a source of untold disappointment to many young men, who have earnestly sought the new life but believed themselves lost because of not having had the definite crisis which they have been wrongly taught to regard as a prerequisite to salvation. Supposing God to be shut up to a single line of action in effecting their new birth, they have supposed themselves shut out of His kingdom. Nor is the mode of procedure in either case by any means uniform. There is infinite variety in human spirits, and the divine Spirit, with a wisdom too often lacking in those who would win young men to His service, has regard to those variations and employs in each case the means best adapted to secure the end.

There are, however, certain general conditions to be observed as essential to the new birth of the spirit no less than in the new birth of the plant. These may be classed as primary and secondary.

1) *Primary conditions.* These are expressed in the familiar terms, repentance and faith. Repentance means more than tears. Indeed it does not necessarily involve tears at all, nor do they necessarily indicate true repentance. It is a complete reversal of purpose, a turning square about in the pathway of life, a positive abandonment of a previous sinward course for one that is Godward. Faith is far more than mere intellectual assent to certain religious statements; it involves more than the signing of a creed, no matter how long or orthodox. There must be

not only a trust in Christ as Saviour, but an obedience to Christ as Sovereign. These are the primary conditions, the fulfillment of which by the human spirit insures the action of the divine Spirit in effecting its new birth, whereby it passes from a state of death in sin to life in God. This is the second law of spiritual life and it is the complement of the first.

2) *Secondary conditions.* These are of high value as favoring the new spiritual birth, though not absolutely essential, as in the case of the foregoing. The exhaustive investigations of Professors Starbuck and Coe and others render large service in this connection. Their work has been, by the study of thousands of cases of young men, and others as well, to discover the human conditions which favor the efficient operation of the divine Spirit, and to formulate the results of their investigations in such a manner as to guide workers in the realm of spiritual things. There is space here for but brief mention of one or two of the most important of their conclusions.

(1) *Age.* Long ago a wise man said, "Remember also thy Creator in the days of thy youth," and these studies have emphasized the wisdom of so doing. "Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside of that range are few and scattered. That

is, conversion is a distinctly adolescent phenomenon. It is a singular fact also that within this period the conversions do not distribute themselves equally among the years. In the rough we may say that they begin to occur at seven and eight years, increase in number gradually to ten or eleven and then rapidly to sixteen, rapidly decline to twenty and gradually fall away after that, and become rare after thirty. One may say that if conversion has not occurred before twenty the chances are small that it will ever be experienced."[1] Out of 254 men 83 per cent were converted at the ages of from ten to twenty inclusive, distributed as follows:[2]

Age:	10	11	12	13	14	15	16	17	18	19	20
Ratio:	.03	.03	.05	.04	.09	.12	.13	.11	.10	.09	.04

Professor Coe tabulates 1,784 cases of conversion of men, the average age being 16.4 years.[3]

(2) *Physical and mental changes.* This is also the time at which other great changes occur. Speaking of the years just prior to and including sixteen, Professor Coe says: "There takes place a transformation more profound than any other between birth and death. . . . In many ways this is undoubtedly the most critical period in the whole development of the individual. . . . The mental development during this period is distinctly correlated with the physical."[4] This does not at all mean that the new birth of the

[1] *The Psychology of Religion*, p. 28. [2] Same, p. 29.
[3] *The Spiritual Life*, p. 45. [4] Same, pp. 33, 35.

physical and intellectual natures in any way produce the new birth of the spiritual nature, but rather that at the same time the conditions are most favorable to its occurrence. "There is a normal period somewhere between the innocence of childhood and the fixed habits of maturity, while the person is yet impressionable and has already capacity for spiritual insight, when conversions most frequently occur."[1] The reasons for this it is aside from our purpose to consider, nor is it necessary in view of their treatment in these books, which deserve to be studied by all who deal with the problems of spiritual life.

It is sufficient here to call attention to the fact that in the first few years of the period of life chosen for this study, the young man is at the age where his conversion is most likely to occur. After this the chances are very meager. This does not mean that any man, young or old, is ever to be wholly despaired of, for even octogenarian conversions have occurred. But it does mean that the early years of a young man's life are a time of golden opportunity for his experiencing the new birth. This is the spiritual "tide in the affairs of men, which, taken at its flood, leads on to fortune," a spiritual fortune of inestimable worth. In all human probability he will come into its possession now or never.

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[1] *The Psychology of Religion*, p. 36.

C. GROWTH

The great Teacher's greatest apostle has said that the destiny of the human soul is "to be conformed to the image of God's son." Birth must therefore be followed by growth. Here, as before, first place must be given to the operations of the divine Spirit. Only the power that gives the new life can sustain it. Men used to think that the Creator somehow wound up the material universe and then set it spinning as a boy does his top, and that He put enough force into it to keep it going while He looked on or turned to other affairs. But now the very science which has been misused to banish the Creator proclaims His existence in the whole creation, the ever-present source of all life. So of the human spirit in its new life. Born of the divine Spirit, its existence and growth are not apart from Him but depend upon a vital union with Him, so intimate as to be spoken of by the great Teacher as a veritable abiding in Him, like that of the branch in the vine, each a very part of the other.

But here, as before, there are also certain human conditions involved which have an important bearing, and in this connection also the investigations of Professors Starbuck and Coe render important service. Here, too, but brief mention can be made of their conclusions, all of which will repay careful study.

The characteristics peculiar to young manhood

may be classified as physiological and psychological.

1. *Physiological characteristics.* "It has long been recognized that the beginning of adolescence is a period of rapid physiological transformations. The voice changes, the beard sprouts, the proportions of the head are altered, the volume of the heart increases while that of the arteries is diminished, so that the blood pressure is heightened, and central among the changes are those in the reproductive system, which make the child into the man."[1] The last named alone can have more than bare mention and its importance must override its unpleasantness. The same author, referring to extensive investigation, says: "About one-third of the males gave sexual temptations as among those of youth, and nearly always it was said to be the chief temptation."[2] And Professor Coe adds: "It is perfectly clear that the most serious source of religious difficulty for adolescent males lies precisely in sexual irritability."[3] The spiritual ruin of multitudes of young men has been and is being wrought by the abuse of this physical power, due in the great majority of cases to the criminal negligence of fathers to instruct their sons.

"There can be few greater unkindnesses to a youth than to permit him to meet and deal with the profoundest fact of his physical being without

[1] *The Psychology of Religion*, p. 37. [2] Same, p. 70.
[3] *The Spiritual Life*, p. 95.

ever having received from a pure and authoritative source a single item of information regarding it."[1] He will be sure to get it somehow, and if not from pure then from vicious sources, that are only too ready to pollute his mind and inflame his passions. Alcohol and nicotine have slain their thousands, but this demon has slain his tens of thousands, though usually under more polite names. Pastors, teachers, and all who have any concern for the spiritual welfare of young men should not hesitate to have frank and fearless but always tactful and sympathetic counsel with them. "We can do them no better service," writes a Young Men's Christian Association secretary of long experience, "next to leading them to definitely accept Jesus Christ as Saviour."

In the Bibliography the titles of a few trustworthy books upon this important matter are given. A thorough knowledge of these facts and a wise use of that knowledge will go far toward helping young men in their growth to spiritual manhood.

2. *Psychological characteristics.* These early years of young manhood are also marked by mental and spiritual transformations. The newly developed mental powers assert themselves by boldly challenging all ideas previously held. It is a time of doubt, honest doubt, when the mind is eager and restless in its search for absolute truth. Religious beliefs do not escape its keen searching. For a spiritual adviser to seek to suppress

[1] *The Spiritual Life*, p. 34.

such questionings as the suggestions of Satan is fatal. If successful, the result will be the intellectual and spiritual stagnation of the seeker for truth; if otherwise, the result will likely be not only the rejection of the adviser and the end of his influence in that quarter, but the hardening of an honest inquirer into a confirmed skeptic.

More than any other period of life this is a time of unrest, both of mind and spirit. Doubt and certainty, depression and exaltation, fear and hope, remorse and joy—a score of conflicting emotions are constantly coming and going, to the often utter bewilderment of the inexperienced youth.

Such are some of the physical and mental problems vitally connected with spiritual growth, that must be not only recognized but studied and mastered by all who would be of the largest possible service to young men in the development of this highest realm of their nature. Wise indeed must be the guide who would lead them safely through these trying years. No knowledge can be too high, no sympathy too broad, no personal spiritual life too deep for this divine task.

Since the larger part of the following pages will be taken up with the discussion of practical measures for promoting the spiritual welfare of young men, the foregoing will suffice for a consideration of some of the fundamental principles involved. What has been said will also suffice to show that they are in error who say that there

is no "young man problem" in church work. It is of course true, as they claim, that in its general characteristics human nature is much the same in all persons, and that likewise the great principles of religion are the same for all. But, as briefly indicated, young men have some special characteristics possessed by no others, and this fact makes it not only highly advantageous, but also absolutely necessary for achieving the largest success that some special agencies be employed for the application of those principles to their needs.

D. STANDARDS OF JUDGMENT

What has been presented in these opening chapters will indicate the standards by which the value of the methods discussed in the following ones are to be judged. The spiritual betterment of young men includes just two things: (1) their new birth into the kingdom of God through the work of the Holy Spirit, in connection with their own repentance and faith in Christ; (2) their growth in likeness to Him, "unto the measure of the stature of the fulness of Christ." In proportion as any method promotes either of these it is good. Whereinsoever it fails so to do, either through lack of primary regard to these ends or by over-magnifying the means employed at the expense of the ends to be attained, it needs correction. If it fails completely, or is even a hindrance to spiritual life, it is "salt that has lost its savor" and deserves only "to be cast out and trodden under foot."

CHAPTER III

THE CHURCH PROPER

This somewhat awkward but convenient title is meant to cover the ordinary activities of a church as distinguished from its various departments, which will be considered in subsequent chapters. By way of introduction, attention will first be given to the well-worn but nevertheless vital question, "Why do not young men go to church?"[1]

A. ANSWERS TO THIS QUESTION

It is easy to reply that they do go to church, and it is indeed true that, as shown in the first chapter, several millions of them are church attendants to at least some extent. But that fully half of them very seldom if ever cross the thresholds of church buildings is equally true, and it is worth patient study to discover if possible the reasons for this condition, that is both unfortunate and perilous, whether considered from the standpoint of their own welfare or that of society as a whole. In order to get fresh information at first hand, the question, "Why are there not more young men in the churches?" was printed on the schedules sent to pastors and also on those sent to young men. Replies were received from about one hundred and twenty-five of each, and the more important ones are here given.

[1] See *The Young Men and the Churches*.

1. *Pastors.* Thirty-two laid the blame upon the young men themselves, for example: "Indifference; lack of conviction; impurity of thought and life; consciousness of being in the wrong; pleasure put above duty; unworthy aims and lives in conflict with the principles of Christianity; moral gravitation the devil's way; honest preaching produces conviction of sin, which is uncomfortable; desire to sow wild oats; enmity of heart to divine things." These are not mere cavils; they are simple statements of twentieth century facts in line with the first century words that "the mind of the flesh is enmity against God." This is unquestionably the primary reason why fully half of the young men of our land are entirely out of church fellowship or direct influence. They could be in church fellowship, and would be if they really wanted to be. Not only in this discussion but in all that follows it must be borne in mind that the chief reason why there are not more young men in the churches is simply because they prefer to be outside. But the existence of this preference does not in the least excuse the churches from making the utmost effort and using all wise means to correct it.

Twenty-two pastors find the reasons in the counter-attractions and temptations of the world. This explanation is closely akin to the preceding. being based on the universal fact of sin.

Twelve find the cause in the social conditions of modern life, for example: "Young men are so

driven by over-work during the week, especially clerks on Saturday nights, that they fail to attend church services through sheer weariness and so drift away; Sunday newspapers; Sunday excursions; Sunday desecration; the generally irreligious age; the intensely practical spirit of the day, crowding out the Christian life; general unrest in religious affairs."

Forty lay the blame upon the churches: "Too conservative—afraid to leave old customs; failure to win and hold them as boys; not alive; deficient in spiritual power; harpooning instead of angling; lack of manly business methods; dissected Christianity, that is, sectarianism; worship too stiff and dry; lack of sympathy on the part of older persons; not willing to sacrifice to get them; have not worked for them."

Seventeen are frank enough to recognize deficiencies in their preaching, or possibly that of other pastors: "Old theology and the 'oh, to be nothing' spirit; not enough appeal to the heroic; lack of masculine conception of religion and too great emphasis on the feminine;[1] it is a practical age and ministers will insist on preaching theology when men want life; preaching not direct and attractive; a system of prohibitions is taught to the exclusion of Christ; failure to meet honestly the current objections to the Bible; lack of present-day thought." One reply is especially valuable: "Young men have not been taught that religion

[1] *The Spiritual Life*, Chapter V.

is an inward spiritual force which is to be applied to every problem and in every avenue of life. It is primarily not a thing of the intellect but of the will—the will to be and to do according to God's good pleasure in all things."

Fourteen cite lax home training and the absence of fathers from church services; three confess that some pastors are not manly enough and are ignorant of young men's habits of thought, temptations, and better impulses; while a solitary one thinks the Young Men's Christian Association is to blame.

In this connection the words of Dr. Josiah Strong are of interest: "There is not enough of effort, of struggle, in the typical church life of to-day to win young men to the church. A 'flowery bed of ease' does not appeal to a fellow who has any manhood in him. The prevailing type of religion is too utterly comfortable to attract young men who love the heroic. Eliminate heroism from religion and it becomes weak, effeminate. . . When service comes to mean human helpfulness, there will be more young men to fill empty pews with devout worshipers. . . . Love, expressing itself in an enthusiasm of service and sacrifice, is always powerful to convince and to attract."[1]

2. *Young men.* Turning to the replies from young men to this and a similar question, it is significant that much the greater number lay the blame upon the young men themselves, or one

[1] *The Times and Young Men*, pp. 179-181.

hundred and ten out of two hundred and seventy-four. The reasons given were substantially those given in this class by the pastors, as noted under (1), and do not need repetition.

Forty-three put the blame on worldly attractions, and seventeen on social conditions; for example: "The prevalence of the iron rule instead of the golden rule in business; popular skepticism, due to half-digested thought."

Seventy-two put the blame on the churches or their members, assigning, in addition to those previously given, such reasons as: "The inconsistent lives of professing Christians; ignorance of the Bible by church members; chaotic ideas as to what is vital in Christianity—a transition period in theology; the church does not keep young men interested by giving them definite work to do; and the belief of working men that the churches are concerned only with the next world, ignoring the pressing problems of the present life."

Forty-two find the fault in preaching, assigning these additional instances: "Not alive to present-day social conditions; higher criticism; preachers don't 'give reasons for the faith that is in them'; lack of the power of the Holy Spirit; lack of definite gospel preaching and the clear presentation of Jesus Christ."

Fifteen charge lax home training and bad paternal example, and one "can't stand present creeds."

3. *Summary.* These replies, both from pastors

and young men, are worth careful study. They are from men who are deeply interested in the spiritual welfare of young men, or they would not have taken the time and pains requisite to fill out blanks containing one over thirty and the other nearly fifty questions. They fall, in a rough classification, into three sets, according as they find the reason why at least half of our young men very seldom if ever attend church services of any kind to lie in their own faults, the faults of society at large, or the faults of the church. It is a distinct advantage to have made this diagnosis, but this does not solve the problem, any more than the patient is cured when the physician has discovered the exact nature of his trouble. Here, at least, knowledge for its own sake is of little value. If this study is to be of real worth its results must be used in bettering the condition whose causes have been discovered. We must now, therefore, turn from diagnosis to treatment, from dealing with what is, to considering how to bring to pass what ought to be.

There is one sovereign specific for all human woe, whether it be individual or social, and that is the gospel of Jesus Christ. It has in it sufficient power to correct and heal all these faults of young men that hold them aloof from church fellowship, and equally so the faults of society and the church itself that hinder their coming in. The only question is as to what agencies shall be employed in order that this healing power shall

be most effectively applied. This is the practical problem to the solution of which, so far as it concerns young men, it is hoped that this study may furnish some contribution.

The agencies to be considered in this chapter are the pastor, preaching, public worship, and the prayer-meeting.

B. THE PASTOR

Not only because the pastor is, under the great Head of the universal church, the head of the local church, but also because as its chief official he is its chief representative before the community at large, he is first considered among the varied agencies for the spiritual betterment of young men.

"A parson, but a man" was the suggestive epitaph on the tombstone of a cow-boy preacher.[1] There is no person whose real success in his work depends more upon his genuine manliness than he who seeks to promote the spiritual life of young men. Neither is there any calling in which the lack of it is so fatal. There is no place where weakness or effeminacy of any sort are less endurable than in the Christian ministry. The pastor must be a man among men, must be like Paul in "becoming all things to all men," if he is to have their fullest friendship and confidence, if he is to have the largest influence with them. This is especially true in the case of young men. A

[1] *Problems of the Town Church*, p. 128.

cordial interest in their daily work, of which some practical knowledge will be valuable; a sharing, if possible, in their recreations, both social and athletic; an understanding of and a manly sympathy (not tears!) with them in their struggles with sin; if in these and all other possible ways the pastor will prove himself a genuine brother man and not merely a member of "the clerical sex," the solution of the problem of the church and young men will be greatly furthered.[1]

Young men admire genuine manliness as heartily as they despise sham and effeminacy, and the pastor who gives clear proof of having an abundance of the former and no trace of the latter will be sure to have a large personal following among them. And it is very certain, on the whole, that if he has no following as a man, no hold upon their hearts as a brother, he will have little or no influence in promoting that for which as a faithful servant of God he longs most of all, their spiritual birth and growth.

Young men demand too, and rightly, that he shall give evidence in his own daily living of the power of the religion which he commends to them. They may enjoy his comradeship as a hail-fellow-well-met and appreciate his helpfulness as a brother in a thousand ways, but if in his business dealings, or in his social relationships, or in any other way they see a lower standard of living on week-days than he commends to them

[1] *The Young Man and the Church*, p. 26.

on Sundays, they will secretly despise him as a spiritual guide and reject not only himself but his Christ. The manliness of the Man of Galilee must be not only heard in his message but manifest in his life. He preaches a Christ incarnate in Jesus of Nazareth, living nineteen centuries ago, but it will have little effect save as he reveals the same Christ incarnate in himself, living among men to-day.

These things of course are true of all classes of people with whom the pastor has dealings, but they have the greatest force in the case of young men, for none are so keen in their observations or so unsparing in their judgment. He who would win them to his Master will daily need to remember the words of Dr. Watts:

> "So let our lips and lives express
> The holy gospel we profess;
> Thus shall we best proclaim abroad
> The honors of our Saviour, God."

C. PREACHING

The pastor is differentiated from his fellow believers by his function as a preacher. He works with them but he preaches to them. He is the modern prophet of Jehovah, the successor of Elijah and Isaiah, receiving messages from God and imparting them to the people. He is the herald of the Cross, true successor of the apostles. What message does he have for young men, and how may it best be suited to their

needs in order to be effective to the highest degree in promoting their spiritual welfare?

It is easy to say that he is to preach the simple gospel, but the gospel is no simple affair. Its immeasurable heights and depths and breadths are not so readily compassed nor so easily brought within human comprehension as the ready users of this current phrase seem to think. Moreover it is by no means a light task so to present that gospel that all men, that all young men in particular, shall see in it the sole remedy for sin, the divine solution of all the vexed problems of an ever-changing life. For the gospel is precisely that remedy and that solution. It has to do with the life that now is not merely as a preparation for an eternity that is to come, of which Jesus had comparatively very little to say, but vastly more does it have to do with the present life as a part of an eternity already begun, of which He said a great deal. If the preacher's message is to win and hold young men, he must not try to soothe their troubled spirits simply by assurances of a better life where there will be no trouble. He must preach not simply a far-away Christ into whose visible presence they will some day enter. He must preach also a present Christ, in whose invisible but none the less real presence they are now, and who is just as able and just as ready to help them bear the burdens and solve the problems of the life that now is as when He "became flesh and dwelt among men."

Christ is made too much a dweller on the mountain-top, with whom men can hold fellowship only on Sundays and in the meeting-house. He is made too much an ethereal sort of being who is concerned only with what we term our distinctly spiritual natures. But He was neither of these in Palestine nineteen centuries ago, and He is neither of these in the United States today. Occasional mountain-top fellowship is blessed, but of far greater value is the fellowship that He grants every hour along the highways and byways of life. Spiritual ministries are blessed, but so also are His ministries to temporal needs, and these He is just as ready to grant as when He fed the hungry thousands or gave good success to the disciples who had fished all night and caught nothing. Young men need to know not less of Christ as Saviour and Sovereign, but more of Him as an Elder Brother, strong, loving and compassionate, an ever present helper in all the affairs of life, physical and temporal no less than spiritual and eternal.

As Christ is concerned for all that concerns a young man's life, so must the preacher be who would win them to his Master. Here is justification of the demand that the preacher be a student of social problems. Dr. Cortland Myers, pastor of the Baptist Temple in Brooklyn, says: "The minister's education is defective who believes that his vocation is purely spiritual, and that he has no duty to perform in

the improvement of the present world. His special business is to save souls, but one of the channels for the accomplishment of this purpose may be the solution of economic and political problems. If he studies his Bible one hour he might profitably take one-half of that hour in studying its application to the great social issues of the day. He might as well build his church around the north pole and write his sermons with the point of an icicle, if he does not enter into the wrongs and sorrows of the poor, and also into the justification of the righteous rich."[1]

In order to get help for the practical side of this problem, this question was on the schedule sent to the pastors: "What types of thought are most effective in preaching to young men?" By far the largest number of replies, thirty-five, were "practical"; fifteen, "evangelistic"; fourteen, "heroic"; ten, "moral"; ten, "illustrative"; nine, "Biblical"; six, "direct appeal." This and a similar question were on the schedules sent to young men, and over a hundred replies were received, as follows: forty-two, "practical"; thirty-four, "gospel"; twenty-four, "Biblical"; ten, "life and works of Christ"; while only one called for "new theology."

It is significant that the greater number of these replies favored sermons distinctly scriptural, practical themes coming a close second, and the two making up nearly the whole number. Com-

[1] *Why Men Do Not Go to Church*, p. 71.

bining them, it may be said that the preaching which is most effective in the spiritual betterment of young men is that which brings the teachings of the Bible to bear upon the problems of every-day life; which makes it not simply a book of ancient history and literature but a living message to living men from a living God, who is just as much concerned for their welfare to-day as for that of Moses and David and Paul centuries ago. Manly preaching of this sort will do more to fill vacant pews with young men than all the institutional plans, wise and helpful and even necessary though they be, that were ever devised. In the succeeding chapters many plans will be discussed for promoting the spiritual betterment of young men, but it must be ever remembered that no one of them nor all of them together have such possibilities for the achieving of permanent results as this. There are many proper and powerful aids to the preaching of the gospel, but there is no substitute for it.

Occasional sermons especially for young men are often helpful in securing the attendance of those who do not come ordinarily. At such times special invitations and other means are employed to secure their presence, and topics of particular importance to them are discussed. One enterprising pastor in New Orleans sent letters to over a hundred prominent business men, asking their opinions on many points. He thus aroused a wide interest in his course of sermons to young

men, and was able to preach more helpfully to them because of the suggestive replies.

It was said that this would prove the prime means for filling vacant pews with young men, but must a preacher always address his message to the properly behaved occupants of the pews? It is certain that Jesus and Paul were very far from confining their utterances to those who attended the synagogue, and the modern preacher who would reach the largest number of young men must often go where they are. To be sure this is unconventional, but that very fact will make it appeal to them. In the chapter on the Young Men's Christian Association, the new work of taking the gospel into shops and factories at the noon hour is described. The Association has an especial advantage in this work in that it stands for evangelical Christianity as a whole and not for any denomination in particular, and where it exists is undoubtedly the best agency for carrying it on. But there is no sufficient reason why any pastor, if tactful and manly, may not do a similar work, especially in places where there is no Association.

There are a few pastors who have done and are doing it, the best known of whom is probably the Rev. Charles Stelzle, pastor of the Markham Presbyterian Church in St. Louis. He says of it: "The most effective way of reaching workingmen is the simplest way, and any preacher can do it if he will. Let him get away from churchly things and ecclesiastical manners, and go to some big

shop at the noon hour, having secured permission from the owner, and give the men a simple practical talk on a Bible theme. Have it come straight from the heart. I can assure you that it will, when this method of preaching is attempted. It will take away the cobwebs and fossilism of years. It has been my privilege to address regularly about three hundred young mechanics on themes that had to do with their eternal welfare. They felt at home in the atmosphere of the shop, and the illustrations were drawn almost entirely from shop life. I fancy that to many of them this did not seem like preaching—as they understood it—but the vital truths of God's word were carried home. I have never been listened to with greater interest. After all there is nothing like the old, old story. Preached with faith and with a heart aflame with love for the souls of men, there can be no greater theme, for 'it is the power of God unto salvation to every one'—men of brawn as well as men of brain—'that believeth.' " [1]

That pastors are not necessarily unsuited to this work is evident also from this statement in a personal letter from one who was formerly an Association secretary and still coöperates in this way: "Although rector of St. Andrew's Church (Episcopal) I still speak twice and sometimes three times a week at the shops, confining my talk purely to pointing the men to Christ and

[1] *The Workingman and Social Problems*, p. 157.

His teachings. The result is that some go to one church and some to another, and some already church members are stirred to a greater zeal. I am content with these results."

Shops may be lacking or—rarely—hostile, but the open air is always available. The thousands of young men who walk the streets summer evenings may at least to some extent be reached in this way. To quote again from Mr. Stelzle's large experience: "It is through this method that they will be reached for Christ. Driven from their homes by the heat they will sit in the parks, on the docks, or on the curbstone. Unwilling to enter the church building in the winter, they will listen to the gospel in a tent or open-air meetings in the summer. With pipes in their mouths but with great respect and the keenest interest, I have preached to hundreds of workingmen from the top of a barrel on a vacant corner lot, and to many more in a tent. . . . I know that street preaching is not looked upon with much favor by the conservative people in our churches. But we have good authority for it in the greatest preachers of modern and ancient times, as well as in Paul and Jesus." [1]

The preacher who would have his message reach the largest number of young men must be willing, not occasionally but often, to follow his Master's example in going to them. By so doing he will not only do good at the time but

[1] *The Workingman and Social Problems*, pp. 161, 162.

make them more ready to come to him in the usual services, and thus be brought more directly under church influence.

D. PUBLIC WORSHIP

The pastor is more than the successor of the prophets and apostles, is more than a preacher. Spiritual growth requires more than the hearing of sermons, in which the listener is passive; there must also be worship, the outgoing of the heart to God in devotion and adoration. It is an aid to worship to have believers "assembled together," and it is in the directing and leading of this common worship that the priestly function of the pastor appears. As prophet he communicates God's messages to men; as priest he directs their worship of Him. Into the much discussed question of church liturgies there is neither cause nor space to enter here at any length. The question, however, is a vital one and must have at least a very brief consideration.

A marked characteristic of young men is their desire to do something, to have a share in what is going on. They do not leave this characteristic outside the church building when they enter. They are accustomed to activity outside and they want some form of it inside—at least the average young American does. He not only wants to see things move but to have some part in their moving, on Sunday as well as on Saturday.

While there is infinite variety in human tastes,

it is safe to say that young men ordinarily enjoy a religious service far more when there are frequent occasions for their participation in it, through songs and prayers and responses, than when the preacher and choir do it all, with a grudging allowance to the congregation of a hymn or two, usually mutilated by omissions. The plan of the Sunday Evening Club, discussed in Chapter VI, has a decided advantage in giving young men a large share not only in the participation but also in the arranging of the service.

It will be a glad day when the non-liturgical churches—as happily many of them are doing—grow out of the Puritanical fear of doing anything that savors in the least of ritualism, and into the appreciation of the fact that, from the first note of the organ voluntary to the last word of the benediction, the underlying purpose of the whole service, save only possibly the sermon and certainly the intruding notices, is the expression of worship, and that in the worship each worshiper ought to participate as far as possible. There ought to be and there certainly is a happy middle ground between the equally barren confines of the ordinary non-liturgical order of exercises and the extremely ritualistic service, in which there is too often a contest of speed and endurance between the officiating clergyman and his panting congregation. The efforts to find this ground, broad enough to afford pasturage for the many folds of the one flock, are numerous and

promising. Success will insure more of life and helpfulness in church services, and will serve in no small degree to secure the presence and support of young men, and thus their spiritual betterment.

Here again appears the necessity that the pastor know young men and be in close touch and vital sympathy with them. As he cannot successfully bring God's messages to them, so neither can he direct their worship of Him, and in particular he cannot effectually pray for them, without this intimate knowledge and sympathy. His prophetic and his priestly ministry alike demand these.

E. THE PRAYER-MEETING

Some one has said, with more of prosaic truth than poetic fancy, that it would be almost as reasonable to expect a new born child to thrive in a refrigerator as for a young convert to find spiritual warmth in the average church prayer-meeting. There are some who think that the rise of the young people's society has been hurtful to this service, but on the whole it is probably just the reverse. But for the training of the young people in their own prayer-meeting, many of the best supporters of the church prayer-meeting would be as dumb or as dull as their elders.

What ought to be the most wide awake and thoroughly enjoyable service of the week is ordinarily the most sleepy and unenjoyable, a

burden to the faithful few and a by-word to the many. Of all the church services young men are least in evidence at this. One does not have to go far to find the reason, indeed it has just been stated. The service is commonly sleepy and uninteresting, and these things the young man shuns, not necessarily because he "loves darkness rather than light" but because he loves life rather than lethargy. His nature demands activity, and he is quite apt to obey its behests.

There is a plethora of panaceas for the prayer-meeting, and the writer proposes no new one. He only pleads that, for the sake of the young men, and so for the sake of the church itself, some means be adopted for making this service what it ought to be and can be made, the hearthstone meeting, the family gathering where, by prayer and praise and brotherly interchange of experience in definite Christian work, the souls of young men and of all others as well shall be built up in likeness to Christ, and in whose atmosphere of faith and love and fellowship some may even be born into the kingdom of God.

From this brief survey of the agencies of what for lack of a better name is called "the church proper" we turn to the work of its departments, always bearing in mind that they are as distinctly and vitally a part of the work of the church as are these.

CHAPTER IV

THE SUNDAY-SCHOOL

In a field of Christian activity where there are already many books, and where millions of pages of lesson quarterlies and papers are published every year, a newcomer must indeed be venturesome. But the particular portion of the field with which this study deals has had scant attention in print, and there seems to be a place for at least a chapter upon the work of the Sunday-school for young men. First some general considerations.

A. HISTORICAL

From the beginning Christianity has given large place in its work to teaching. Its Founder was the greatest of teachers, and not only by constant example but by final command laid upon His followers the work of teaching His gospel to those who knew it not. In the early church teaching was coördinate with preaching, and equally instrumental in its growth. During succeeding centuries, amid all the varying fortunes of the church, teaching was never wholly given up. Renewed emphasis was laid upon it by Luther and his fellow reformers, and also by the Jesuits.

Its modern renaissance dates from the latter part of the eighteenth century. It was in 1780 that Robert Raikes, an editor and philanthropist of Gloucester, England, gathered poor children on Sunday for instruction in reading and in the elementary truths of religion. "This," says Dr. H. C. Trumbull, "was the beginning of the modern Sunday-school movement. This was the revival of the divinely appointed church Bible school. This was the starting point of a new period of life and hope to the church of Christ, and through the church to the world."[1]

The movement quickly spread, not only throughout England but to other countries. It soon found its way to our shores and became a strong factor in the religious life of the new nation, and has been such increasingly to the present day. A summary of its work is thus given by Dr. Trumbull: "In the latter third of the eighteenth century Bible study and Bible teaching were a minor factor in the activities of the Christian church, and the tide of vital godliness was at a very low ebb on the shores of all Christendom. In the latter third of the nineteenth century Bible study and Bible teaching have a prominence never before known in the world's history, and vital godliness is shown and felt with unprecedented potency in the life and progress of mankind. This change is due to God's blessing on the revival and expansion of the church Bible

[1] *Yale Lectures on the Sunday-school*, p. 110.

school as His chosen agency for Christian evangelizing and Christian training."[1]

Some idea of its present magnitude may be gained from the fact that the membership of all Sunday-schools in the United States is given by Mr. Marion Lawrance of Toledo, Ohio, the general secretary of the International Sunday-school Association, as over thirteen millions, of whom about one and a half millions are officers and teachers.

B. DEFINITION

There is no better definition of the Sunday-school than Dr. Trumbull's phrase, "the church Bible school." In this are expressed three principles worthy of emphasis in even so necessarily brief a discussion as this.

First, it is a school, and therefore its chief business is teaching. Its session is not for the purpose of furnishing entertainment, though a little of this may occasionally be wise. Neither is it primarily for worship, though the atmosphere of worship and reverence should pervade its exercises. Its primary purpose is instruction, and whatever helps to this end is good and whatever hinders is bad. Its government and methods must have due regard to this purpose.

Second, its chief subject of study is the Bible, as the revelation of the mind of God and of His will for mankind. History, literature, art,

[1] *Yale Lectures on the Sunday-school*, p. 142.

science, nature-study, philosophy, sociology, all these may be used to advantage as illustrations of Scripture and as supplemental to it, but they can never take its place. The one text-book is the Bible, whose teachings are to be so presented as to effect, under the blessing of its divine Author, the spiritual birth and growth of the members of the school.

In the third place, the Sunday-school is a department of the church, and not a thing in any way apart from it. It is the church at study, grouped in classes under many leaders, just as what is commonly but unfortunately called the church service is the church at worship, in one congregation under one leader. In this respect it has outgrown the idea of Raikes, though many still regard it as simply a nursery for children. Every member of the church ought to participate in the service of Bible study, as much as in the service of worship.

These principles will each be referred to later. They are stated concisely at the outset because they underlie all that follows.

C. A FAILURE, WITH SOME CAUSES AND SUGGESTIONS

1. *Failure.* It is a matter of common knowledge that the Sunday-school ordinarily fails to hold boys after the age of about fifteen. Detailed reports from thirty-eight schools, sufficiently distributed with regard to place and denomination

as to be fairly representative of all, show the following facts in confirmation of this:

Total enrolment, ...	17,131
Male enrolment, ...	6,814
Males, 3 to 10 years inclusive,	1,941
" 11 to 15 " "	1,757
" 16 to 25 " "	1,394
" 26 to 35 " "	943
" over 35 years	779

The marked falling off after the age of fifteen is all the more evident upon comparison of these figures with those for the male population of the United States, according to the last census.

Age	Pop'n U. S.	Enrolment of 38 schools, actual	Same on basis of pop'n
11 to 15	3,970,375	1,757	.....
16 to 25	7,339,380 (increase 85%)	1,394 (decrease 26%)	3,250
26 to 35	6,093,548 (decrease 17%)	943 (decrease 32%)	2,710

The figures in the third column show what the membership of these schools would be provided they had merely held their own. Taking as a basis the male membership from eleven to fifteen and allowing for loss by death, but not for removals, since in the average community (these were all in large towns and cities) the gain by migration is greater than the loss, and making no allowance for additions of members over fifteen who have never been in any school, the male membership of these schools from sixteen to twenty-five should have been 3,250 instead of

1,394, and from twenty-six to thirty-five, 2,710 instead of 943. These facts present in concrete form one of the most serious problems before the Sunday-schools of this country. What are the causes of this condition and how may it be remedied?

2. *Causes.* To the question, "Why does the Bible school commonly lose its hold on boys upon their becoming young men?" nearly one hundred replies were received from pastors and superintendents, and as many more replies to a similar question were also received from young men. The more important of them are here summarized.

1) *Young men themselves.* In the first place, as in every line of Christian effort on behalf of young men, it must be recognized that a large reason for their not being reached and helped lies in themselves. Several workers give reasons of this sort, among them the principal of a high grade academy for boys near Chicago, a teacher of long experience, a father of boys, and a superintendent of unusual ability. His whole reply is worth study.

"The Bible school loses its hold on older boys for largely the same reasons that the high school loses its hold on them at the same age. It has been shown by reviewing the figures for a number of years in the Massachusetts high schools that the loss during the course would be represented by the figures 18 and 6; *i.e.*, of eighteen pupils who enter only six graduate. Now in

considering these figures in their bearing on the boy problem we must remember (1) that more girls graduate than boys, and (2) that many of the boys are kept in school to the end only by social and athletic interests, and graduate with conditions, or by narrow margins, or in weak courses. It is a great mistake to imagine that this difficulty is confined to the Bible schools.

"It is due largely to the lack of moral strength in the boys, and for this lack of strength we teachers and parents are, of course, responsible. In passing from the old, stiff, repressive system, we have temporarily lost our grip and our bearings and the boys are not learning obedience, patience, foresightedness, reverence, unselfishness. An over-lax, vague training tells worse on the boys, as the girls are not spoiled so rapidly."

2) *Deficient home training.* This reply gives another reason, also named by several others, that is even more fundamental, in that it fixes the blame for moral looseness in the boys upon an over-lax training in the home. The best possible Sunday-school is of little influence compared with the home, and it neither can serve nor was it ever intended to serve as a substitute for the latter in imparting moral and religious instruction. At the most it is only a helper, supplementing what is good and to some extent correcting what is bad.

Parents who think they have discharged their responsibility for the spiritual welfare of their chil-

dren by sending them to Sunday school one hour a week, have a very narrow conception of their duty in this most important matter. There is probably no one thing which would more surely and quickly build up the Sunday-school in all its departments than a practical recognition of this responsibility by parents, and a regarding of the school not as a substitute for their own efforts but as a valuable ally.

3) *Absence of adults.* This would involve also their own presence, the lack of which constitutes another reason. Many boys drop out of a school in spite of its best efforts simply because they think they are getting too big, and in this they are confirmed by the general absence of men, including their own fathers. "How shall we keep the young people?" was once asked at a conference. "Build a wall of old people between them and the door," was the quick reply of a wise worker.

4) *Separation of church and school.* Again, the tendency to regard the school as separate from the church has no small effect in at least allowing, if not directly causing, older boys to drop out. Possessed of the false idea that it is a "children's church," they naturally cease to attend when no longer children. If more emphasis, not so much by words as by deeds, were laid on the fact that it is not for children alone but for all, and that it is not a "church," with a modified form of worship, but a school for instruction, boys would not think

themselves to have outgrown it at fifteen. Moreover, if upon ceasing to attend the school they became attendants upon the service of worship, it would not be so bad. But, having been practically excused from it by attending the "children's church," they have formed the habit of absence, and easily continue it. The small and diminishing presence of boys—and girls as well—in the service of worship is a serious evil, and there is pressing need of immediate and radical improvement.

It would be a distinct gain in this direction if the two morning services of the church, for study and for worship, could either be combined into one of not exceeding two hours, or each shortened to not over an hour for the first, of which forty-five minutes should be given to the lesson, and an hour and a quarter for the second, with a five-minute interval. Let the time be such as to accommodate the largest number, say ten o'clock for the first and eleven for the second; let the function of each service be clearly differentiated; let the need of all persons for each one be duly emphasized, both by precept and example; and much will be done toward the realization of the ideal, "All the school in the church and all the church in the school." Such a consummation is not only "devoutly to be wished," but is worth large effort and sacrifice to attain.

Still other causes often overlooked are to be found in present-day social conditions, discussed in the preceding chapter.

The foregoing reasons are due to conditions more or less beyond the control of the school, yet wise management would do much to better them. By far the greater proportion, however, of those assigned by pastors, superintendents, and young men alike, are due to faults in the school itself.

5) *Non-conversion of boys.* An important cause of the failure to hold the older boys lies in the failure to secure their previous conversion. The great bulk of those who drop out on becoming young men have not been converted, and hence worldly attractions easily surpass those of the best school. As clearly shown in the first chapter, sixteen is the age of greatest probability of conversion. After this the chances, from the standpoint of human likelihood, rapidly diminish. The function of the Sunday-school was said in the earlier part of this chapter to be so to teach the truths of the Bible "as to effect, under the blessing of its divine Author, the spiritual birth and growth of the members." If this birth does not occur in the boy by the age of sixteen, it will be increasingly difficult in the next few years and soon impossible to hold the young man in the school.

Too much emphasis can hardly be laid upon the importance of religious training in the earliest years of boyhood. But the common idea that everything must bend to the child, and that if only he is started right he will continue right, is false. Saplings may grow that way but not boys. Zealous workers are too often so impressed with the

saying attributed to the Jesuit Xavier, "Give me a child until he is seven and I care not who has him afterward," as to be blind to the need of constant training in all the years of boyhood and young manhood that follow seven, if the results of early training are to be conserved. This is all too clearly shown by the figures at the beginning of this section. Moreover, Xavier had in mind the daily and hourly training of a child, and not the one hour a week which comprises all the positive spiritual training that many a pupil receives.

Of course, no one would hold that the Sunday-school is solely responsible for the conversion of its boys, but that it has a very large and too often neglected responsibility in the matter will be admitted by all. That it is the most effective single agency of the church for inducing conversions is beyond doubt. It has been estimated by a worker of wide experience and observation that over three-fourths of all the church accessions by confession of faith are from its ranks. It is an occasion for devout gratitude that out of one hundred schools embraced in this study, forty-seven reported a total of 405 conversions of young men in twelve months traceable at least in part to their work. There is nevertheless ample room for improvement at this point, and large need of it for the sake of the school itself, especially in the sphere of its work for the older boys and young men.

The school in which there are frequent conver-

sions of boys through the agency of faithful teaching will ordinarily be successful in holding the young men. It is, however, too true that many boys who have been converted and are members of the church drop out of the Sunday-school. Conversion is a strong tie, but sometimes even it fails, and we must look farther.

6) *Lack of male teachers.* The absence of men as teachers is another reason for the loss of older boys and the consequent lack of young men. This deficiency is clearly seen in the reports of eighty-two schools, in which there are 1,667 female teachers but only 703 males. Let there be more men, particularly of the manly sort, to teach boys, and in a few years the lack of young men will be in part remedied. Some wise man has said that the best way to get a strong church membership is to grow it from childhood, and this is equally true of the young men's classes in the Sunday-school.

7) *Poor teaching.* The chief reason why the school is not more successful with young men is naturally connected with its chief function, which is teaching. Children may be held by various methods such as entertainments, cards, papers and books, but the average young man has, in these respects at least, "put away childish things." If he is to be held in an institution whose chief business is to teach, he must be taught, and both the substance and form of the teaching must be such as to command his respect.

In the last analysis, it is the teacher who holds the key to the situation. Let the teacher fail, either through lack of knowledge of the subject or, what is equally fatal, through lack of intimate knowledge of and real hearty sympathy with the young men, and all the other features of the school, however attractive, will avail but little. On the other hand, the general affairs of the school may be conducted never so poorly, but if the teacher knows the subject thoroughly and knows how to present it in such fashion as to make the lesson a source of real help for the everyday life of young men and a positive addition to their knowledge of the Bible, and, what is equally vital, has both thorough acquaintance and genuine sympathy with each member, the work of the class will be successful to a high degree.

It is unfortunately true that too much of present day Sunday-school teaching deserves the name given it by an experienced superintendent, "wishy-washy." Fatal to any teaching, this is particularly so in teaching young men. In the public schools they have been under the best teachers, and are quick to detect a poorly learned lesson or sham of any sort. Of all "pious frauds" there is none greater or more serious in its consequences than that which masquerades under the name of teaching in many Sunday-school classes.

Young men, too, who are in the strain and

stress of every-day life and beset by its real difficulties, get little help from the weak sentimentality and pious platitudes that are too often found there. Of all subjects in the world that deserve to be presented to young men in honest, vigorous, straightforward, manly fashion, the foremost is religion. Of all the books in the world that ought to be taught in such fashion, the first is the book which deals with the real problems of life and offers help for their solution as does no other, the book which portrays Moses and David, Jesus of Nazareth and John and Paul, the book of books, the Bible. With its general facts and teachings they are more or less familiar. What they want is to have them applied to the specific problems of their daily living. Its eternal truths must be translated not simply into English but into the concrete vernacular of present life with its ever-changing conditions. The teacher who does this will have little or no difficulty in holding young men.

3. *Suggestions.* Growing partly out of the consideration of these causes, partly out of the reports from schools, and partly out of experience, some suggestions are here offered.

1) *The lesson.* While the teacher is the most important element in the problem of holding young men in the Sunday-school, another of much importance is the lesson to be taught. There is neither desire nor space to take up the controversy over the relative merits of the International Les-

son System and its chief rival, the Bible Study Union or Blakeslee System, published in Boston. It will, of course, be granted that with either one a good teacher can do good work, but after experience with both the writer is convinced of the unquestioned superiority of the latter, for all departments of the school. The fact that it requires some real mental effort on the part of the pupil is no doubt unwelcome to some, especially to those whose school days are past and their habits of study abandoned. But in the long run its worth will attract more than its work repels, while the individual results will ordinarily be far superior. Even where a school is using the older system, there is no sufficient reason why the young men's class may not adopt the newer. The very fact that they have different lessons will do much to relieve a perhaps unworthy but nevertheless real feeling that they are only a side feature of a juvenile institution, merely a class of bigger children. Some of the courses offered by the American Institute of Sacred Literature, Chicago, and also most or all of those provided by the International Committee of the Young Men's Christian Associations, New York, could be used with much profit.

So simple a provision as this would do much to meet such objections as these: "The young men are not properly cared for; they are not dealt with as men; there is a lack of adaptation to their needs; lack of class spirit; lack of high grade in-

struction; lack of progressive study; schools not graded; lack of a definite goal in study; teaching not virile; the pedagogic imbecility of the uniform lesson system."

2) *Grading.* One of the more recent reforms which promises much for the betterment of Sunday-school work in general and so of that for young men, as suggested in the previous section, is the introduction of the graded system. When once it is recognized that the distinguishing function of the school is instruction, it must be admitted that this should be conducted in accordance with sound principles of teaching. One of the most evident of these is that the subject to be taught be adapted to the understanding of the pupil. That a mere sentiment as to the beauty of millions of pupils studying the same lesson every Sunday should be allowed to push aside this fundamental principle, is far from creditable to the leaders in this great work. As well require that all persons in this land should eat the same thing for breakfast every Sunday morning as a matter of sentiment, no matter whether it is the best food for them or not.

Some of the most advanced schools not only have the pupils graded, on the basis of their public school grades, but also have written examinations. The boy in such a school who has been really making definite progress in Scripture knowledge up to fifteen will be more likely to continue as a young man than one

brought up under the ordinary method—or lack of it.

The two schools best known to the writer that have had this system in operation for several years are the Hyde Park Baptist of Chicago, the superintendent of which is President Harper of the University of Chicago, and the First Baptist of Morgan Park, Illinois, a suburb of Chicago, the superintendent of which is Professor I. B. Burgess. Details of the plan can be secured from them. A book just published, *Principles and Ideals for the Sunday-school*, is largely based on the experience in the former school.

3) *Questions.* The methods of teaching are also important, but a single suggestion must suffice. If there is to be real teaching and not simply lecturing, the conversational method employed by the great Teacher must be followed. This involves questioning, and that takes great care and tact.

The average young man, even though he be a college graduate, is not well posted on the facts and teachings of the Bible, and is moreover sensitive about having his ignorance exposed. At the same time the teacher must know the extent of his knowledge in order to help him, and to get this safely requires much wisdom. It is always best not to question too closely or too pointedly, lest he take offense and cease coming. At least one promising class was broken up by a too rigid insistence upon the question and answer method of the school-room.

4) *Mixed classes.* The question of the co-education of young people is a live one no less in the Sunday-school than in college circles. The case for mixed classes is thus stated: "The presence of both sexes furnishes an intellectual stimulus. It is an incentive to quick thinking and insures broader range of opinion in time of discussion. The differences between the feminine and the masculine processes of thought and the correspondingly different results furnish a bi-focal vision on practical questions, and that is a helpful thing in any search for truth."[1]

On the other hand, in a class composed of young men only there is a larger freedom in discussion, not only on general points but particularly on matters of especial interest to themselves, which will ordinarily overbalance the advantages cited for the mixed class. According to the reports, by far the larger proportion of classes containing young men consist of them only, which is true also of nearly or quite all of the eminently successful ones.

5) *Sex of teacher.* Whether the teacher of young men should be a man or a woman is a question that often arises. There are undoubtedly traits of character in a woman which are of great advantage to her in such a position, and not less so to the young men as well. Yet, while there are many women who are very successful teachers, it is safe to say that with equal

[1] *The Pilgrim Teacher* (Congregational), December, 1902, p. 543.

ability to teach and equal interest in and for the class, a man is preferable. He knows, as even a mother of young men can not, the peculiar trials and temptations to which they are liable by reason of their nature. He knows, too, as the other can not, the business ambitions and struggles they are experiencing. He can therefore better enter into their lives and so have that real heart touch with them without which the most skillful teaching will avail but little. Whether he be young or old in years does not matter much, provided his heart beats in unison with theirs.

6) *Time of meeting.* This is an important factor in the success of a young men's class. Many are employed in stores so late on Saturday nights that attendance upon a Sunday morning session is practically out of the question. Others are engaged in the pursuit of pleasure till so late an hour as to have a similar effect. It is useless to seek to change such habits of business and pleasure. The wiser method is to recognize their existence and plan accordingly.

Most of the large classes, so far as known, meet at noon, and this is on the whole probably the best hour, especially in large cities. Even if the main school meets at half-past nine, or better at ten, as suggested in a preceding paragraph, it may be best for the young men's class to meet after the service of worship. This affords an invitation committee an excellent

opportunity to build up a large attendance. Of course, the local conditions must finally determine this as well as many other details. One morning class reports the difficulty above referred to, while one meeting at noon has trouble in securing the attendance of young men who live in boarding houses, "since they want to get the full benefit of the one good meal in the week."

7) *Separate room.* It goes without saying that this is always advisable for a young men's class, and will prove of much help in holding it together. If they can themselves provide pictures and other decorations, and perhaps some special furniture, it will help to develop a class spirit that will often tide over emergencies. Where there is a separate room the young men's class need not participate in the closing exercises of the main school, but close at its pleasure.

This leads to the next topic, that of organization, which demands a whole section of its own.

D. ORGANIZED CLASSES

One of the most hopeful features of Sunday-school work as a whole, and the most promising of its work in this department, is the growth of organized Bible classes of young men. These take the form of definite societies with constitution, officers and committees, and do much work in addition to that connected with the session for study. The number is already large and is rapidly increasing, and hence no attempt has been

made to enumerate them. The study of a few typical ones will be undertaken as best affording a knowledge of the general workings of all, without any reflection on many more equally good but from whom no reports could be obtained, nor the yet larger number unknown.

1. *Class Number Eight.* This class, in the First Baptist Sunday-school of Urbana, Ohio, is one of the oldest existing Bible classes for young men having a definite organization. It was established in December, 1870, with three members, under the leadership of Dr. H. C. Houston, who has been the teacher ever since, with two intervals. For the first year the enrolment was eight, and from that fact the name was derived. The membership was soon limited to twelve and a waiting list established, but the popularity of the class compelled a raising of the limit.

In 1875 and 1876, during the absence of Dr. Houston, several young women were admitted, resulting in its disorganization. In January, 1878, it was reorganized on the original basis and has had a continuous existence since then. By December of that year the membership was twenty, and the eighth anniversary of the establishment of the class was celebrated by a reunion at the teacher's home, with social features, reports, and election of officers. This custom has since been regularly observed, except during the second of the intervals referred to.

The spirit of giving was early developed, as

shown by large regular collections and other contributions, although the membership was made up of wage-earners and others on small salaries. In 1882, upon the erection of a new church building, the class not only gave over $2,000 to the general fund but also built and furnished its own room at a cost of $1,000. This is a one-story addition to the main Sunday-school room, into which it opens by sliding doors. The principle of a limited membership having been adhered to, the new room was arranged to seat just fifty. The following description, as also all the information in this paragraph, is taken from the published history of the class.

"Each chair has on it the name of the occupant and the date when he became a member. Just inside the door (a separate entrance) are fifty brass hooks. Above each is a number corresponding to a numbered chair, and on each a numbered card giving the name, residence, occupation and date of membership. These are so faced before the session as to be read, and as the members arrive they reverse them, so that the usher can see at a glance what seats are available for visitors. The secretary makes up the record from the cards and thus obviates the calling of the roll. On the walls are pictures of those who have died while members, and on the sliding doors are blackboards."

During Dr. Houston's second absence, from 1885 to 1891, the attendance was greatly re-

duced, but upon his resuming the work the former prosperity returned and even increased. The fifty large arm chairs originally provided were replaced in 1893 by seventy smaller ones and later increased to ninety-two, the extreme capacity of the room.

These are arranged in four semi-circles. The first, and most remote from the teacher, are occupied by the older members; the second by those averaging twenty years of age; the third, eighteen; the fourth, sixteen. In 1876 a fifth division was established, consisting of boys from twelve to fifteen. They are received as members but meet ordinarily with the rest of the school, sitting next to the sliding doors which open into the room of the class.

In 1893 the class was incorporated under the state laws, the object being "the mutual improvement and help of its members, and for charitable and benevolent purposes."

Among the features of class life in addition to the Sunday session are the following: Social gatherings, besides the annual reunions, attended by as high as two hundred and fifty young men, and also summer outings; the relief of members in need and the providing of employment through a committee of three business men, who came into the class as boys; much is also given for the relief of others who may be in distress; visitation and watching in sickness; attendance in a body upon funerals; and the observance of the

first Sunday in June as a class memorial day, when the graves of deceased members are decorated with appropriate exercises.

A new member is admitted, in case of vacancy, only after attendance on four successive Sundays, and upon recommendation by the board of trustees, since the class is an incorporated body. A brief service of recognition attends his admission, in which he agrees to be present regularly and to conform to the customs and rules. He receives a membership certificate, suitable for framing, a badge to be used on special occasions, and a class button for daily wearing. Certificates of honorary membership are granted to those who leave the city after not less than six months of regular attendance, and also to those who do not leave but find it impossible to keep up attendance, provided they have done so not less than two years. In case of a member's removal, notice is sent to a pastor or superintendent in his new home, thus helping to continue his interest in such work. Members are excluded after three consecutive absences without excuse.

A large book is kept in which each member records his name, age, occupation and date of membership, and space is reserved for recording future important events in his life. Over three hundred have been thus enrolled.

The class has had a large influence in the community. At the time of its organization it was the custom of the boys in the place to

drop out of Sunday-school at about fifteen. But there are now similar classes in the other schools, due largely to its example, and their membership includes a large proportion of the young men of the city.

So much space has been given to the work of this class because its existence for over thirty years gives an unusual opportunity to judge of the value of its methods. Its history shows, among other things, the truth of a statement in the preceding section, to the effect that the chief factor in the success of any class is the teacher. Organization, supplemental activities, separate room, these and all other features are clearly shown in this case to be distinctly subordinate. This is not said to discourage but rather to encourage teachers. Not all teachers have the special ability of this one, but any one who will follow the example of this busy physician in putting mind and heart and time into the work, mastering the subject to be taught, gaining the hearts of young men by intimate knowledge of and manly sympathy with them, and supplementing these essentials by such other and secondary means as may be wise, can also have large success as a teacher and leader of young men.

Again, this shows what can be done in a comparatively small place. In 1870 the population of Urbana was only a little over four thousand, and is now less than twice that. There are indeed

distinct advantages in a smaller place over a city, especially in the matter of a more intimate acquaintance on the part of both teacher and members, and the consequent stronger personal ties.

The history of this class also shows the value of patient, persistent work. No plan will work itself, nor will the same plan work equally well everywhere. There is no patent method which will insure success here any more than elsewhere, nor will the best plan have any success anywhere without honest, consecrated, untiring effort.

2. *The Vaughn Class*, of the Calvary Baptist Sunday-school, Washington, D. C. This has been in existence over fourteen years, having been organized in February, 1889 by Mr. F. W. Vaughn, who is still the teacher and by whose name it is commonly called, although being No. 11 in the school. Starting in modest fashion, with five members, the present enrolment is nearly three hundred. Its honorary members, as all who leave the city are considered, number nearly three thousand, in all walks of life from laborer to college president, and are scattered literally all over the world. This wide distribution is due to the rapidly changing character of the population of the city, so many of whom are students and government employees.

Its object is thus stated: "This class was organized for the purpose of helping to make

bad men good and good men better, and to keep them so, through the gospel of the Lord Jesus Christ."

The question and answer method is but little employed in teaching, most of the lesson time being occupied by the leader in an informal address. This is regarded as one element in the large success of the class, and perhaps rightly, but its adoption would not be wise for the average teacher or class, as before indicated.

Visitors fill up a card giving name, address, church membership, and relation to the Young Men's Christian Association. The secretary, Dr. E. C. Rice, writes: "If he is a boarder we try to entertain him in our homes and also induce him to join the Association." Having none of the institutional features of many classes, there is hearty coöperation with the Association and generous financial support. More than five thousand dollars has been expended for religious work.

Among the various features of its work are the following: Young men from outside the city are committed to its watch-care; a class prayer-meeting of forty minutes is held each Sunday before the evening service; the teacher, who is past middle life, is at home one evening a week to receive members and friends; he issues a New Year's letter of greeting; each absentee receives by mail a card of regret requesting notice if ill, reminding him of the regular appointments, and

giving the attendance on the day of his absence; if absent two successive Sundays he is visited and a written report made to the secretary; occasional social gatherings and an annual concert.

The most marked feature, however, which, so far as known to the writer, is peculiar to it and a few others patterned after it, is a secret organization known as the Vaughn Class Club, to which only members of the class are eligible, except for honorary membership. Its objects are: "(1) To advance the interests of the class; (2) to increase the mutual acquaintance of its members; (3) to promote among them a more earnest Christian life; (4) to afford them material assistance when necessary."

The officers are: instructor; co-instructor; president; two vice-presidents; secretary, who keeps the records of both the club and the class; treasurer, also of both; financial secretary, to collect club dues; historian, who reads a class history of each year at the annual banquet; crayonist, to assist the instructor; librarian; ushers, who serve at the class sessions; organist. In addition to these officers of the club who also serve the class are chaplain, guide, and guard, whose duties pertain to the club only. All officers are annually elected by ballot.

The committees are: executive, consisting of officers; relief, providing flowers for the sick and assistance if needed; picket, to greet strangers

at every service of the church and visit absentees; entertainment. Concerning the picket committee the secretary writes: "The young men do a fine work in greeting strangers, of whom there are many, especially at the evening service. A teacher may be never so good, but if he does not have the support of the members in welcoming strangers his influence will be confined to a small class, that will remain such. The coöperation of the scholar is under-estimated by most Sunday-school workers."

The initiation fee and monthly dues are small, and used primarily for relief work. On ceasing to attend the class a member loses his active membership in the club. About one third of the class are also club members, many being students or others who are unable to attend its week-night sessions, which are held once a month.

Members sign the following pledge: "It is the desire of my life to live uprightly, and with Christ as my guide and with His help, I shall endeavor to reflect His life in mine. I do solemnly promise to assist our instructor and pastor in their worthy efforts to encourage young men to fortify their character by living close to Christ." This is repeated by all at each meeting.

The candidate is initiated with a simple but impressive ritual, designed to emphasize the Bible as the light of life's pathway. After giving a pledge of secrecy he is welcomed by

the instructor, who gives him the pass-word and grip, and offers personal advice of a spiritual nature. The initiation is treated as a religious service and is conducted with due propriety, as indeed the whole session, which is opened and closed with prayer.

The initials of the club are given a double significance—"Virtue, Charity, Courage," of which the buttonhole badge is a constant reminder. The marked social feature of the club life is an annual banquet of high order, at which addresses are given by eminent men. All the printing of both club and class is of unusual excellence, a feature too often slighted. Several classes have been established on similar lines and those contemplating organization may address the secretary.

3. *The Baraca Class and Union.* Like most movements which have achieved greatness, this had a humble beginning. One October Sunday in 1890, a group of young men standing outside of the house of the First Baptist Church of Syracuse, New York, were invited to come in by a young business man, Mr. M. A. Hudson. Repairs were in process and apart from the Sunday-school room, which they did not wish to enter, the only available seats were the backs of pews, and in such unconventional fashion the first Baraca class was started. The name is a modification for convenience of the Hebrew word *beracah* (2 Chron. 20: 26), meaning "blessing,"

the idea being that the class should be a means of blessing both to its members and others.

From the outset emphasis was laid upon the fact that this was to be a class with the study of the Bible as its central object. Its distinctly religious purpose was honestly put at the front, so that no one could be deceived. Yet it was also recognized that supplemental features might be employed to good advantage. A class organization was at once formed with various officers and committees, to be mentioned later. A pin was adopted, being a monogram of the name; social, literary and athletic events were held; a game and reading room and later a gymnasium were opened, and reports were published in the newspapers. By such vigorous means the membership grew rapidly, the average attendance at the end of three months being fifty. The enjoyment of these secondary features was conditioned upon class attendance.

Nor was the distinctly spiritual side of young men's natures neglected. In addition to the Sunday session for study, a weekly class prayer-meeting was held and the "secret service" established. This came a few years later as a result of the fact that while there was a large and growing membership, amounting to as high as two hundred and ten, there were almost no conversions, although the great majority were not professing Christians. The teacher invited four who were Christians to meet for consultation over the

matter, and they agreed (1) to pray every noon for the unconverted members; (2) to keep a list of those spoken to about their salvation, and (3) to meet the secret service members for prayer and conference once a month. The desired results soon followed, and up to the present over two hundred young men have been converted, most of them joining that church. This remarkable result is attributed by the founder not at all to his teaching, although as a commercial traveler he early learned how to influence men, but rather to the prayer and personal work of the secret service.

It was not long before the work of the class was known outside of its boundaries and others began to be established on its lines, irrespective of denomination. For, although originating in a Baptist church, the movement is in no way sectarian, and there are classes in nearly all denominations. In 1898 representatives from the various classes met at Utica, New York, and organized the Baraca Union of America. "This Union is composed of all classes taking the Baraca name and methods, for the purpose of stimulating among young men the desire for Christian knowledge and to provide means by which this may be attained, to create an interest in and support the Sunday Bible school, and to unite its members in practical sympathy and service."

With the formation of the Union the Baraca

idea spread rapidly, until it is estimated that there are now one thousand classes with fifty thousand members, mostly in the United States, but also in Canada, England, Scotland, and Porto Rico. Three thousand conversions were reported last year as due at least in part to their efforts. The Union has its headquarters at Syracuse, Mr. Hudson being president. A large line of printed matter is published detailing methods of work, and also an eight-page monthly paper, *World-Wide Baraca*, samples of all of which may be had on application. Annual conventions are held for inspiration and conference and the promotion of the movement.

A similar work for young women is conducted by Philathea classes in affiliation with the Baraca, there being some three hundred of such.

Membership in the Baraca class is open to all men over sixteen who register as members on attendance slips passed to all present at each study session. There are no obligations or pledges of any sort, but those absent for four consecutive Sundays without excuse are dropped.

The officers, who are elected semi-annually, consist of: (1) president, who opens and closes each session and calls on the teacher to conduct the study; (2) vice-president; (3) secretary; (4) treasurer; (5) librarian; (6) standard bearer; (7) press reporter, who furnishes the newspapers with items about the class and secures subscrip-

tions for the Baraca paper; (8) teacher, and one or more assistants as desired. The committees are appointed by the executive committee, composed of the officers, and are: (1) hustlers, who build up the attendance by personal work, inviting church attendants to remain, and visiting others; (2) membership, who invite visitors to become members and visit absentees; (3) music; (4) literary, providing debates, lecture courses and the like; (5) athletic, for both indoor and outdoor sports.

The class is regarded as an integral part of the Sunday-school, meeting with it always for the opening and at its pleasure for the closing exercises. The Baraca platform is thus stated: "Young men at work for young men, all standing by the Bible and the Bible school." To its adherence to these principles much of its success has been due. Another reason lies in the following statement by the founder: "We aim in our organization to make each man feel that it is his class, and not the property of the teacher. We try to arouse a strong class spirit, an enthusiasm for the Baraca, and pride in its success."

Frequent rally days, usually one a month in addition to special occasions, help to keep up the attendance. The order of exercises suggested is as follows:

1. Call to order by president, prayer, and music.

2. Distribution of attendance blanks.

3. Notices by secretary, including cases of sickness or need.

4. Collection by treasurer.

5. Lesson by teacher (thirty minutes), who closes with prayer.

6. Reports of secretary and treasurer.

7. "Friendly shake" service and adjournment.

The attendance slip has spaces for recording church attendance, both for that morning and the preceding Sunday evening, and a greeting to visitors.

A more recent outgrowth of the movement is the establishment of junior classes, for boys under sixteen, thus helping to insure its permanence.

The simplicity and elasticity of the Baraca plan for young men's Bible classes make it available for use in almost any school, whether in city, town or country. Its evident merits easily account for its rapid growth, and its founder appears to be justified in saying that "it seems destined to circle the globe." If this be realized, much progress will be made in the solution of the problem of how to promote the spiritual birth and growth of young men.

4. *Other classes.* For the sake of those who wish further acquaintance with the method and results of young men's Bible classes, the following partial list of those from whom reports were received is given. Only such special features are mentioned in each case as are not given else-

where. The location is stated first, followed by the name of the school and of the class leader.

Lynn, Massachusetts, Washington Avenue Baptist, Mr. Albion Bartlett. Has a varied and attractive musical service, with short address; attendance as high as four hundred; contributes largely to church support.

Chelsea, Massachusetts, First Baptist, Mr. W. E. Perry. Printed order of exercises, new for each session; educational classes during the week; business talks by successful men.

Hartford, Connecticut, Fourth Congregational, Professor G. E. Dawson. Discusses life problems for young men; two Sundays devoted to each topic, one for lecture and one for informal conference; material drawn from the Bible, science, and practical experience.

New York City, Memorial Baptist, Rev. Edward Judson, D.D., pastor. Sunday evening tea for members and friends.

New York City, Fifth Avenue Baptist, Mr. J. D. Rockefeller, Jr. A careful system of following up visitors and absentees; a club house adjoining the church building for institutional features during the week, several young men residing in the house.

Canton, Ohio, First Baptist, Mrs. J. F. Campbell. Motto: "That other fellow."

Warren, Ohio, First Baptist, Rev. C. F. Ralston. Gives attenton to local municipal affairs.

Dayton, Ohio, First Baptist, Mr. E. M.

Thresher. Good Samaritan society for relief of members. Motto: "Look up, and not down; look forward, and not back; look out, and not in; and lend a hand."

Cincinnati, Ohio, First Baptist, Rev. H. T. Crane. Monthly visits to places of interest.

Detroit, Michigan, Woodward Avenue Baptist, Mr. W. C. Sprague. An afternoon class made up mainly of those whose employment prevents attendance upon the regular session of the school.

Grand Rapids, Michigan, First Baptist, Rev. J. H. Randall, pastor. Discusses practical social problems.

Chicago, Illinois, Forty-first Street Presbyterian, Mr. H. S. Osborne. Boarding house and information bureau; recently gave a stereopticon to the church; publishes a monthly paper for the church, also a manual containing class directory and detailed suggestions for committees; systematic canvass of district. The weekly printed bulletin says: "This class is a brotherhood for the cultivation of supreme love for God and companionship with Him, and unselfish self-denying love for each other and our fellow men. This is accomplished by prayer, Bible study, fellowship and service."

Chicago, Englewood Baptist, Mr. J. A. Johnson. Weekly mimeographed bulletin of general and personal information.

Chicago, Belden Avenue Baptist, Mr. O. S. Edwards. Publishes a weekly class paper (with-

out advertisements), containing editorials, news, announcements and lesson questions for next Sunday (an independent course of study being followed), and also attendance, by districts, for the previous Sunday; division of membership into districts with a leader for each, and friendly rivalry; open house two nights a week and prayer-meeting on a third, with a distinctly evangelistic purpose and results. No collections are taken, all expenses being met by voluntary pledges payable personally to the treasurer.

Chicago, Immanuel Baptist, Mr. Henry Bond. Orchestra for study session and entertainments; paid secretary, who gives his whole time to furthering the interests of the class and any who need its help; finding young men in boarding houses and elsewhere who have recently come to the city; church building open the entire time each day and evening.

The work of men's classes in Chicago has been furthered by the establishment of a special department for it in the Cook County Sunday-school Association and the adoption of a button-hole badge, a small white circle within a red one. A similar department has recently been established in the Illinois Association, and there is a prospect of the movement spreading to other states.

A detailed description of the Alling class of the Central Presbyterian Church of Rochester, New York, is given in *Modern Methods in Church Work*,

pages 167-172. Other classes with methods similar to those already given are described in *The Sunday School Times*, 1899, No. 25; 1900, Nos. 26, 40 and 51; 1901, Nos. 16 and 34.

There is one danger confronting the large class with a highly-developed organization, not peculiar to it but worth attention here. It is that the class shall come to regard itself as if not superior to at least aloof from the school and church of which it is legitimately a part. This is well expressed by one pastor who lives not very far from one of the large classes before mentioned: "There is the same danger here as in the young people's society, namely, that the young men are united to an organization many times rather than to Christ and the church. I understand that in ——— there is little interest on the part of the young men in the church. There is something fundamentally wrong in such methods."

That such a state of affairs, however, is not a necessary result, and that quite the reverse can be attained, is evident from the more than two hundred conversions in the original Baraca class, and also from this statement concerning the class at Lynn, Massachusetts, already mentioned by its founder, Rev. C. S. Cooper: "About one hundred members of the class, many of them with their families, have been received into the church and are among its most valiant supporters. At a class meeting not long ago, several

hundred dollars was pledged in weekly offerings for church support, and in great measure by those who were not members of the church. Furthermore, the men who come into the church from the class begin almost at once to give for its support and to take special positions in the Sunday-school and other departments of the church proper. There is a class spirit which is intentionally built up in order to attract and hold the young men whom the church proper would never reach. With wise management, I see no reason for alarm in the use of such organizations in connection with our churches. Anyhow, a tree is known by its fruits."

From the foregoing it clearly appears that the young men's Bible class, organized along some of the lines indicated, emphasizing Bible study and the spiritual life as primary, and also conducting such secondary work as its situation may justify, has in it very large possibilities for effective service in furthering the spiritual welfare of young men, on the whole probably surpassing any other single organization within a local church.

CHAPTER V

THE YOUNG PEOPLE'S SOCIETY

A. GENERAL SURVEY

One of the marked features of church life in recent years has been the largely increased part taken by young people, especially through the agency of societies of various forms and names to which both sexes belong. The existence of such societies, however, is by no means new. As far back as 1724 there were a few such in New England, as appears from a little book published in that year by Cotton Mather, entitled *Proposals for the Revival of a Dying Religion by Well Ordered Societies.* "Such societies," he writes, "have been tried and proved to be strong engines to uphold the power of godliness." But the Puritan fathers evidently frowned upon the dangerous innovation of the young folks, for the movement soon died out.[1]

The modern development of the young people's society is practically contemporaneous with the Christian Endeavor Society movement, which originated under the pastorate of Rev. F. E. Clark, D.D., in the Williston Congregational Church of Portland, Maine, in 1881. There were

[1] *Training the Church of the Future*, pp. 90-93.

already hundreds of societies in existence throughout the land, which in various ways and with varying success were seeking to further the spiritual welfare of young people. But this one had so many good features that it commended itself to others, and as soon as its plans became widely known was taken as a pattern by both old and new societies everywhere, until to-day there is in the United States a membership of over 1,800,000, and a large number in foreign countries.

A marked and highly valued feature of the Christian Endeavor movement has been its federation of young people of many different denominations, thus emphasizing the essential unity in faith and service of those whose little differences too often keep them asunder and so hinder the growth of the kingdom of God. The following list of denominations in the Christian Endeavor federation is given by Dr. Clark: "Practically all the Presbyterians, Congregationalists, Disciples, Christians, Moravians, Cumberland Presbyterians, Reformed Church of America, Reformed Church in the United States, United Evangelical, Reformed Episcopal, Methodist Protestants, Primitive Methodists, Free Baptists, Mennonites, Church of God, Friends, and African Methodists; large sections of Baptists, Lutherans, United Presbyterians and United Brethren, and smaller sections of the Protestant Episcopal and Methodist Episcopal churches. Surely this is a goodly

federation to have grown up virtually in twenty years."[1]

As indicated in this statement, there are several societies whose membership is confined to some one denomination. These owe their existence partly to a zeal for particular interpretations of Scripture, which it is feared young people will underrate if brought into the wider Christian Endeavor fellowship. Another cause has been the desire to provide more thorough instruction both in Scripture and Christian history than the Endeavor plan offered. Yet again, the vast proportions of the Endeavor movement have seemed to some a positive hindrance to the maintenance of a healthy individualism, which no denomination can afford to lose. "There is yet to be worked out," says a pastor of long experience, "a perfect plan of coöperation between the Young People's Society of Christian Endeavor and the denominational societies. The latter have their reason for existence in the perpetuation of denominational individuality and the promotion of denominational activity; the latter has the advantage of wider Christian unity and coöperation." There are about 2,500,000 members of such denominational organizations, swelling the total membership of all young people's societies in the United States to nearly or quite 4,500,000, exclusive of boys and girls.

The possibilities within these millions of young

[1] *Training the Church of the Future*, p. 202.

Christians for the advancement of "the church of the future," and in no small degree the church of the present as well, is beyond calculation. From the standpoint of their own welfare also, the importance of their development in spiritual life and their efficient training in Christian service can hardly be overestimated. Since over 1,500,000 of them are young men, a consideration of the young people's society as an agency for their spiritual betterment claims a place in this study.

B. PURPOSE

From the history of the movement it appears that the young people's society is not a product of revolution but rather of evolution, in the wider sense of that much abused word. It is a natural development, due to an increase of spiritual life within the church and changing conditions without. The quickened life of the age, in its ever multiplying activities, demanded a corresponding quickening of life within the church, if it would keep its position. The greatly increased participation of young people in all other affairs of life demanded a like increased participation in the affairs of the church, if it would keep them within its fold. The young people's society is the answer of the church to these demands, and thus presents a new evidence of its vitality as a living body, capable of adjusting its organism to changed environment. The young people's

society has a distinct function in the ecclesiastical body, that of training young Christians. As such a local society is not a thing apart from the church with which it is connected, as too often an utterly inexcusable spirit of rivalry and even insubordination seem to make it. Speaking of this relation Dr. Clark says: "It was and is the church, a part of the church, and the church training the young. It is the church meeting in the young people's service, the church working in its young people's committees, the church praying through the voices of its youth."[1]

The following extracts from the constitutions of three societies, being in each case models suggested by the national organizations, will clearly define their purposes and serve as types of all.

Christian Endeavor: "The object of this society shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God."

Baptist Union: "The object of this union shall be to secure the increased spirituality of our Baptist young people, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations."

Epworth League (Methodist): "The object of the league is to promote intelligent and vital

[1] *Training the Church of the Future*, p. 101.

piety in the young members and friends of the church, to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help."

C. MEMBERSHIP BASIS

How old must one be and how old must one not be in order to belong to a young people's society? The former of these questions is more readily answered than the latter. The growth of junior societies has provided for boys and girls up to about twelve, and the more recent establishment of intermediate societies has taken care of those under sixteen. But as yet no graduate society as such exists, unless the larger church organization be so considered, as indeed it may well be. It is safe to assume that in general the age limits set in this study, from sixteen to thirty-five inclusive, hold fairly well in young people's societies, especially for young men, there being few beyond either extreme. In the Endeavor societies, and commonly with others as well, there are three classes of members: active, associate, and honorary. The last named are usually few and of little consequence; the second are commonly expected to get into the first class in due time, being not yet professed Christians; the first alone concern our purpose.

Article III of the Endeavor constitution thus defines active membership: "The active members of this society shall consist of all young

persons who believe themselves Christians and who sincerely desire to accomplish the objects above specified. Voting power shall be vested only in the active members." Other societies have substantially the same rule. A further requirement of Endeavor membership is contained in Article VIII: "All persons on becoming active members of the society shall sign the following pledge: 'Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending her regular Sunday and mid-week services, unless prevented by some reason that I can conscientiously give to my Saviour; and that, just as far as I know how, throughout my whole life I will endeavor to lead a Christian life. As an active member I promise to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason that I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.'" The Epworth League, Baptist Union, and other societies have similar pledges, variously worded but agreeing in binding the signer to a general observance of the requirements of Chris-

tian living and some active participation in the prayer-meeting. In some societies the pledge is optional, and that of the Union adds: "if it is possible to do so with sincerity and truth."

The pledge has long been a bone of contention. Dr. Clark says: "When the pledge is carefully studied, it will be seen that only the common duties of the Christian life are demanded; private prayer and Bible study, outspoken confession of Christ before men, and loyalty to Christ's church. All this is embodied in every church covenant. It is here made specific and definite for immature and inexperienced Christians."[1] Apart from the matter of particpation in the prayer-meeting, probably few persons will object to such a pledge save those who have a general objection to all vows in connection with spiritual life, holding that they are contrary to the New Testament idea of freedom in Christ. Taken as a whole, however, it undoubtedly proves a stumbling block to many conscientious young people and keeps them out of the society, thus depriving it of the coöperation of those who would otherwise be most valuable members. This is especially true of young men, who commonly take a more serious view of such matters than young women. On the other hand, the ease with which its solemn obligations are assumed by many others, only to be if possible more easily broken time and again, results unquestionably in a lowering of moral tone and a weak-

[1] *Training the Church of the Future*, p. 186.

ening of character. It is certainly open to question whether, on the whole and in the long run, there would not be a decided net gain from the entire abandonment of the pledge. It is at best and confessedly a crutch for the weak, "for immature and inexperienced Christians" its originator says, and it probably keeps more in that condition through dependence on it than it helps to a strong virile manhood in Christ. It is the prayer-meeting feature that arouses the most objection, and some consideration will be given to it in the next section.

Professor Coe, whose helpful book on *The Spiritual Life* has already been quoted, writes as follows in a personal letter: "A vow is either a promise made to men or one made to God. If made to men its performance should be based upon some actual claim which one man has, morally at least, upon another, and in that case it is in morals what a contract is in law. On the other hand a promise made to God can not possibly have this character. It is nothing more than a recognition of duty and a resolution to do it. If, at any future time, a new and contradictory notion of duty is acquired, the earlier vow becomes null and void, since we are required always to live up to our present light.

"Is the vow taken upon admission to the various young people's societies a promise to men or one to God? If to men, this quality of it should be clearly brought out, and it should be enforced

by the persons to whom the promise is made and who, as before said, have some kind of moral claim upon the maker. Either the promise should not be made at all, or else it should be enforced, if necessary, with penalties. On the other hand, if it is a promise made to God it must, in order to be valid at all, express something that God is supposed to require of us, and even then we must be open to new convictions as to what He requires. In this case, therefore, it is difficult to see how the promise can properly become a public matter. At most it should be a private resolution. The vow is lacking in clear ethical discrimination. It is not clearly an expression of the claims of one man upon another, and is surely not a recognition of any clear demand which God makes upon us. It tends therefore to confuse and then to sophisticate the conscience."

D. CONFESSION OF CHRIST

1. *Value of Testimony.* Public confession of Himself was declared by Christ to be requisite to His confession of the believer "before the Father who is in heaven." It is one of the fundamental principles of psychology that self-expression promotes growth. There is thus both a divine and human sanction for some form of personal participation in public religious exercises which shall express devotion to Christ. In the young people's societies a valuable opportunity of this sort is furnished by the weekly prayer-meeting, and one

which the young believer can ill afford to let slip.

2. *Compulsory testimony.* So far all will be agreed, but when it is proposed that an "inexperienced and immature Christian" shall solemnly bind himself to do this on every such occasion, disagreement at once arises. To be sure, this participation may be only the reading of Scripture, but the emphasis is so laid upon personal testimony that this is practically regarded as the primary if not the only means of keeping the pledge. That such requirement does help some faltering young confessors is not for a moment denied, but regard must also be had to the harm it unquestionably does to many others. In addition to the considerations against the pledge in general, presented at the close of the preceding section, the following are submitted against this feature in particular. Compulsory testimony puts the emphasis upon having to say something, not much matter what, rather than upon having something to say. It thus fosters glibness at the expense of thought in a region where the most careful thinking ought to be the rule. It tends to superficiality in matters of profoundest depth and promotes triviality in the most weighty affairs of life, those that have to do with the soul. In each of these ways it does positive harm to divinely-given mental powers. It seeks to draw water out of a cistern, too often broken and empty, whereas the cistern

should be fed with underground streams of Christian love and service until it becomes an overflowing fountain. Saddest of all, but unquestionably true in many cases, compulsory testimony directly fosters hypocrisy. The "immature and inexperienced Christian" feels obliged to say something, he repeats what he hears older ones say, and even Scripture passages that correctly describe the experiences of others but which do not at all describe his own, and this unconscious deception of himself leads easily and all too often to the deliberate deception of others. In the course of over twenty years the writer has heard a great many testimonies in the meetings of many different young people's societies. He is reasonably sure that every one that was worth giving was given not because of the compulsion of a pledge but out of a heart full of love for Christ, and so would have been given without it. He is equally sure that those which were given under such compulsion did no good to the hearers but only harm to the speaker, while the many who violated the pledge were unquestionably weakened in character thereby. As one pastor writes: "The pledge deadens spiritual life by making callous the conscience through repeated disobedience."

It is worthy of note that while three-fourths of the eighty-five societies reporting on this point rightly lay emphasis upon testimony as a means of spiritual growth, a much smaller proportion re-

quire it, and a still smaller proportion of those who require a pledge to this effect use any means to secure its observance. Bad as it is to let an ordinance become a dead letter, in this case it may be good, especially if it leads to the ultimate repeal of a regulation that is a help to some but a hurt to far more. It will be gladly admitted that young people's prayer-meetings have become a great power for good, that untold streams of spiritual blessing have resulted from the union of the rills of devotion and personal experience there narrated, but they are not properly traceable to the much overworked pledge idea. They have come not because of it but rather in spite of it, and the sooner it is removed the better for all concerned.

3. *Character of testimony.* Nothing has been said yet as to what this testimony should consist of in order to be of the most help to both speaker and hearer. Of course no hard-and-fast rules can be laid down, for no two lives are identical, and a prime requisite of all testimony based on experience is that it be true to the facts of the case, and hence it will be infinitely varied. But some suggestions may not be amiss.

In the first place, it is neither pleasant nor profitable to turn oneself inside out spiritually in public. The injunction to "confess your sins one to another" does not need to be obeyed on the street corner nor in the prayer-meeting, at least not in gruesome detail. It is possible to

be a Pharisee in parading one's sins. Again, the testimony which involves introspection and self-estimation is seldom if ever productive of good. These things are well enough in their place, if practiced in a moderate degree and without morbidness. There is probably not enough of them in the life of the average young man. The very last thing many of them want to do is to take an honest searching inventory of spiritual stock. Such a process would often bring a young man to his senses and on to his knees in short order, Christian though he be. "It is a good thing," writes another pastor, "for a young man to do some thinking about himself and measure himself according to a standard. It is well for him to know where he ought to be and where he really is." But the place for this is in private and not in public, even the semi-private public of a small prayer-meeting.

Testimony of this sort requires a spiritual process very much like that of a child daily digging up his beans to see how much they have grown—interesting to him but hard on them. Much of our best spiritual growth is out of sight of the world, and flourishes best when not made the subject of an anxious curiosity. On the other hand, the testimony that "looks unto Jesus, the author and perfecter of our faith"; that exalts Him; that expresses a genuine love for Him; that says little or nothing of one's own good deeds, but much of those of others; that will

"help your fallen brother rise," giving new courage to fearful hearts, "strengthening weak hands and confirming feeble knees"—testimony of this sort is thrice blessed in that it honors the Master, helps the hearer and strengthens the speaker.

4. *Length of meeting.* It may be safely said that the average young people's meeting is too long. This applies to such as are held on Sunday evening, which is by far the most common time and, with all but quite large societies, probably the best. Beginning from an hour to an hour and a quarter or even an hour and a half before the time of public worship, they drag out their too often weary existence to such a length as to dull rather than quicken both mental and spiritual life. Many of those in attendance imagine themselves excused from any responsibility in connection with the following service and do not remain, while many that do are in a positively poorer condition either to help or be helped by the larger and on the whole more important meeting. This may seem overcritical but it is said with a full appreciation of the good that is done in spite of the protracted session, and is moreover based on a somewhat long experience and wide observation. The young people's meeting is not primarily a service of worship and hence needs no elaborate program. Neither is it primarily a meeting for instruction, justifying long addresses by the leader or self-appointed edifiers. Its primary object is

the mutual strengthening of faith in and love for Christ on the part of young disciples by means of Scripture, hymns, prayers, and testimonies, such as before referred to. In the great majority of cases this can easily be compassed in a well-conducted meeting of thirty minutes, or forty at the most in the case of larger societies. Then after an interval of five minutes, if possible in the open air, the young men and young women can bring to the support of the evening service of worship minds that have not been dulled by a vitiated atmosphere and spirits that have not been weighed down by the slow dragging of a meeting in which the leader must continually remind the negligent and timid of their pledged obligation to take part. So conducted, the young people's meeting would be a far greater source of help than it already is in the solution of the perplexing Sunday evening problem, that burdens many a faithful pastor well-nigh to breaking. So conducted, too, it would gain the support of many more young men, for it would be active and wide awake, qualities which attract them no less surely than slowness and sleepiness repel them.

E. SERVICE FOR CHRIST

In its widest sense service includes confession, but for convenience it is here, as commonly, applied to deeds rather than words. A small boy of four happy summers frequently says to his

mother, "I can't tell you how much I love you, but I can do things to show you how much I love you." One day, tired of his usual play, he climbed on to his father's knee and asked for something to do. On being told just to love his father for awhile, he protested, "But that isn't any doing." The child's desire for something concrete to do, for some tangible way in which to express his love, has its counterpart in the desire of every Christian heart to engage in some real service that shall give evidence of its love for Christ. In the preceding section reference was made to the recognized psychological principle that expression promotes growth, and it was applied to prayer-meeting testimony. But deeds are as truly and often even more truly than words an expression of the inner life. One's daily life before the world has a vastly greater power in determining his spiritual growth than an occasional testimony before a small audience. What one actually does for Christ is of more importance than what he says about Christ. Both faith and love grow more through their expression in deeds than in words.

Before the rise of the Christian Endeavor movement the large emphasis in young people's societies was put upon instruction and confession, and its distinct contribution may fairly be said to have been the putting of an equal emphasis upon service. This is of high value not only, as already noted, for the fostering of spiritual growth,

but also for furnishing the strong foundation needed in the periods of spiritual unrest that come to most young men sooner or later. There is no surer anchorage in times of storm and stress, no better cure for spiritual "blues," no better preventive of distressing doubt than wholesome hearty activity in Christian service. "It is just this normal, healthy, necessary activity that the Christian Endeavor Society attempts to supply. The philosophy of its success, so far as it has been successful, is that it fits the needs of the young soul. It is no haphazard experiment. Its roots run down into the nature of youth."[1] The chief medium for this concrete expression of love to Christ, this confession of Him by deeds of service for Him, is furnished in the Endeavor plan by offices and various committees. According to the model constitution these are the following. The officers are president, vice-president, corresponding secretary, recording secretary, and treasurer. None of these need any explanation save possibly the third, whose duty is "to keep the local society in communication with the state and local Christian Endeavor Unions and with the United Society" (the national organization). Four committees are specified. The lookout "brings in new members, and affectionately looks after and reclaims any that seem indifferent to their duties as outlined in the pledge." Enough per-

[1] *Training the Church of the Future*, p. 95.

haps has already been said about the pledge, but these words of an experienced pastor as to this means of enforcing it may be added: "The official surveillance of the members to see whether or not they are keeping the pledge, and to call them to account if they do not keep it, is of doubtful wisdom. The kind of fidelity which is produced by this device will not prove to be the highest. The motive to which these methods appeal is far from being the noblest. The society would better depend for its success upon the enthusiasm for some good work which it can inspire in its members, than upon the discipline which it can exercise over them. It is failing today to secure the coöperation of a large number of the best and strongest young people in our churches, whose intelligence and conscientiousness it greatly needs, because it insists on these mild forms of censorship." [1] These words are especially true of young men, whose spirit of independence does not take kindly to any sort of espionage, however moderate. The duties of the prayer-meeting committee are to provide topics and leaders "and to do what it can to secure faithfulness to the prayer-meeting pledge." The social committee welcomes strangers and furthers mutual acquaintance by occasional social gatherings. The executive committee, consisting of the pastor and all officers and chairmen, considers all matters of business requiring debate

[1] *The Christian Pastor*, p. 322.

before their presentation to the society. All committees except the last present a written report at each monthly business session, ordinarily held in connection with a prayer-meeting. In addition to these, several optional committees are provided for: information, to keep the society acquainted with Endeavor work throughout the world; Sunday-school, for any desired coöperation; calling; music; missionary, to interest the society in home and foreign missions, and furnish aid in any practicable manner; flower, for church decoration and the sick; temperance; good literature, to promote the distribution and reading of good books and papers, including religious tracts.

There are still other forms of activity which the Endeavor movement has either originated or taken on in recent years. One is the Tenth Legion, which is not a formal organization but simply "an enrolment of Christians whose practice it is to give to God for His work not less than one-tenth of their income." There are no fees nor dues of any sort. Another is the Quiet Hour, also simply an enrolment, made up of those who set apart at least fifteen minutes a day for personal communion with God. Yet another is the Macedonian Phalanx, "an enrolment of those that give at least twenty dollars a year to the support of individual missionaries and mission workers." Either individuals or societies may be enrolled. The Home Circle is a movement for the promotion of religion in the home, es-

pecially through the maintenance of the invaluable but sadly neglected institution of family worship.

The Christian Endeavor Civic Club is the most formal of these many movements, and has for now ten years been recognized as one of the departments of Endeavor work. Each club has a definite organization with officers and committees, and is granted a numbered charter by the United Society. The object is thus given in the model constitution: "The promotion of a better citizenship, through the study of civic problems, through training in debate and parliamentary practice, and through such active participation in public affairs as may be practicable and proper." That there is a large need for such training of young citizens, and older ones too, is all too evident. Work of this sort certainly appeals to the average young man a thousandfold more than the petty details, however necessary, of ordinary committee work. Under wise leadership, which shall avoid the rocks of mere partizanship and the shoals of useless discussion of unimportant matters, such a club may be a means of great good not only to the members but to the community. It may also render large service to the church by relieving it of the too often true charge that it is concerned merely with other-world affairs, that it is a device for getting men into a future and far away heaven rather than, as Jesus taught, the sovereign agency for the promotion of the kingdom of heaven here and now.

Concerning all these phases of Christian activity furthered by the Endeavor movement information may be found in Dr. Clark's book, or may be had from the United Society, Tremont Temple, Boston, Massachusetts.

The work of the Epworth League, which embraces nearly all the young people's societies in the Methodist Episcopal church, with a membership of approximately 1,500,000, is divided into four departments, as follows: (1) Spiritual work, including the prayer-meeting, spiritual welfare of members, personal evangelism, Bible study, Sunday-school interests, the morning watch, open-air meetings, and Junior League. (2) World Evangelism, including a study of church benevolences, Christian stewardship, missionary committee, meetings, study classes, missionary library and literature, and cycle of prayer. (3) Mercy and Help, covering systematic visitation, hospitals and other charities, care of the sick and poor, temperance, social purity, and good citizenship. (4) Literary and Social Work, including general literary culture, lectures, libraries, church literature, music for all meetings, promotion of social life, and seeking new members. Each of these departments is in charge of one of the vice-presidents.

The distinguishing feature of the Baptist Union is its emphasis upon "culture for service." There are three courses of study: (1) Bible Readers', with daily assignments and brief comments;

(2) Conquest Missionary, with monthly meetings for the study of home and foreign missions; and (3) Sacred Literature, for the systematic study of Scripture, church history and Christian doctrine. In each course annual written examinations are held and diplomas awarded by the national officers. The headquarters of both the Union and the League are in Chicago.

Other denominations having separate societies have still different plans in minor details, but those given will suffice to indicate the great and varied work being carried on by the young people's Societies throughout the land. The array of departments and committees reminds one of Ezekiel's vision of the wheels and the wheels within wheels. If, like those which the prophet saw, these modern wheels have "the spirit of life within them" great results will be accomplished, as indeed is largely the case. But it takes so much power just to make "the wheels go 'round" of this highly geared and beautifully built religious machine that there is too often little or none left for effective service. Many a society needs to learn what every machinist knows, that every shaft, pulley, belt, and cog transmits less power than it receives. The simpler the machinery, and the nearer the point of the application of power is to the source of power, the greater will be the result, whether that power be of wind, water, steam, electricity, or the Holy Spirit.

Recognizing with devout gratitude all that

these thousands of societies are doing in real and effective Christian service, there is one particular in which their results are far from commensurate with the energy consumed. One of the most important questions on the schedule for society reports was: "How many conversions of young men the past twelve months are traceable primarily or largely or partly to the society?" This is admittedly not an easy question to answer, for in every conversion so many human factors play a part that it is difficult to determine their relative value. But it is reasonable to expect that any society, composed of earnest spiritually minded young men and women, should be at least in part instrumental in the conversion of one or more young men in the course of a year, and that so definitely as to be manifest. Yet out of ninety-two societies, so distributed among denominations and different sections as to be presumably representative of all in a fair degree, only six reported a total of twenty-one conversions, and two others "several." Considering that the membership of these societies is over 7500, of whom over 2500 are young men, it is very evident that whatever else of good the young people's societies are doing they are sadly deficient in winning young men to a saving faith in Jesus Christ. The society is rightly regarded as "the training school of the church," but it seems to be forgotten by its leaders that there is no more important or efficient means of training for service than that expressed

in the title of Dr. Trumbull's helpful book, *Individual Work for Individuals.* This is the weakest point in the whole young people's society movement, and for its immediate strengthening some of the other forms of work, good as they all are in their place, might well give way, temporarily at least and permanently if need be.

F. CONCLUSION

Much of what precedes in this chapter has been said of societies as a whole, yet always with the case of young men uppermost in thought even if not so expressed. In this concluding section are some matters especially concerning them. As already indicated, the proportion of young men in the societies is a little over one-third, or 36 per cent to be exact. This is practically identical with the proportion of males in the entire church membership, which, as noted at the beginning of this study, was found to be 37 per cent. It is evident therefore from this, as from the closing part of the preceding section, that the societies are accomplishing practically nothing in the way of solving the problem of the relative lack of men in the churches, although the attendance of young men at their meetings was slightly higher in proportion than upon the evening church service, 33 per cent as against 30. This is not due to any failure of the societies to give them something to do, for 51 per cent of the officers and chairmen were reported to be young men, and they

were the leaders of 45 per cent of the last twenty meetings preceding the time of the reports, a ratio in each case higher than that of their membership. To what then is this due?

One of the questions bore directly upon this point, "Wherein does the society fail to help young men?" and here are some of the answers from pastors and officers: "The society confines its efforts to its own members; worships itself, a common fault of Endeavor societies; does not put forth enough effort for the unconverted; lack of personal work by male members; takes too little interest in them; there is too little practical work in proportion to the talk; young men are given nothing practical to do; lack of earnestness in the society; lack of social power; meetings not interesting, sufficiently varied, nor pointed in purpose; meetings prosy and slow; we have not adapted our work to thinking young men, especially those who are too conscientious to sign the pledge; the work of the society is too distinctively spiritual for them; the ordinary young man (in lower New York) has done violence to his religious nature."

These answers in each case relate to some individual society, but several of them are given by two or more and probably all are of more or less general application. All place the burden of the blame upon the societies themselves except the last two. These recognize, as every worker in spiritual affairs does, the literal truth of Paul's

statement, "the mind of the flesh is enmity against God," and hence cannot be expected to take kindly to matters of religion. Nevertheless, this does not acquit the societies of blame for such self-confessed shortcomings as most of those cited. They are equipped with "weapons mighty before God to the casting down of strongholds" of sin in the human hearts, yet they are manifestly failing to use those weapons effectively to any adequate extent.

There is evidently need of a general awakening to a realization of the magnitude of both the opportunities and responsibilities of young people's societies for promoting the spiritual welfare of young men. The primary means to this end, as in all Christian service, is the deepening and quickening of the spiritual life of the individual members. There is no substitute for this. But there are also secondary means, and among them these will be found helpful. Let more emphasis be laid on Christian activity that really amounts to something. Young men in their every-day life are engaged in work that produces definite, tangible results, and it is not strange that much of what in most societies passes for work appears to them to be petty and trifling, if not altogether useless. Again, let greater recognition be made of such real practical Christian service as a mode of confessing Christ that is of equal value with prayer-meeting testimony—it is really far greater. A pastor who is successful in work

for young men writes: "Too much emphasis is laid upon speaking in the meeting. There are other methods of expressing the religious life and I do not think this is the most natural one for a young man. He would a great deal rather do some helpful thing for somebody else." Furthermore, appeal should be made to the heroic element that exists more or less in all young men. Often too little rather than too much is expected of them. The ordinary methods of the young people's society seem to indicate a belief that young men "can be coaxed into the kingdom and satisfied with entertainments and games and pink teas and oyster suppers," as Dr. Clark puts it. The average young man rejoices in his strength and is attracted by tasks that are worthy of that strength, just as surely as he is repelled by whatever seems light and trivial. As a final suggestion, let there be more of definite work by young men on behalf of young men. The advantages of this will be considered in the chapter on Brotherhoods, and is mentioned here only to call attention to a large but commonly neglected field of usefulness for young people's societies. Especially should such work as this be done by the societies in churches where there are no separate organizations of young men, and many of the methods employed by them can be used to good advantage by the societies.

CHAPTER VI

THE BROTHERHOOD

In the preceding chapter the young people's society was said to be one of the practical answers of the church of to-day to the new demands of an increasingly complex civilization. Another and in some respects similar answer is the organization of young men for specific work on behalf of their fellows. These are called by various names, such as brotherhoods, leagues, clubs, unions, and the like, of which the first is chosen for the heading of this chapter as being most distinctive and at the same time best expressing the fundamental idea of all. There are four such organizations which have attained national proportions. These will be described in order of their establishment, and followed by brief mention of a few local and independent brotherhoods.

A. THE BROTHERHOOD OF SAINT ANDREW

1. *History and organization.* This is confined wholly to the members of the Protestant Episcopal Church. It began in 1883 in Saint James' Church, Chicago, by the agreement of twelve young men, members of a Bible class under the leadership of Mr. James L. Houghteling, to follow the example of the disciple Andrew in bring-

ing Simon to his new Master. There was no idea of anything beyond a local guild for the spiritual betterment of young men, but the news of its success spread to other churches and similar guilds were formed.

In 1886 a general organization was established, known as the Brotherhood of Saint Andrew in the Protestant Episcopal Church in the United States. There has been a steady growth until there are now about nine thousand members of senior chapters, as the local bodies are called, besides six thousand juniors, boys from twelve to sixteen. The movement proved too valuable to be confined to this country, and it has spread to Canada, Scotland, England, the West Indies, South America, South Africa, Australia, New Zealand, Japan, and China. In several of these there is a national organization, the headquarters for the United States being at Pittsburgh, Pennsylvania, with Mr. Hubert Carleton as general secretary and editor of the monthly paper, *Saint Andrew's Cross*.

2. *Object.* The object of the Brotherhood is thus stated in the constitution: "The sole object of the Brotherhood of Saint Andrew is the spread of Christ's kingdom among men, especially young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood, so long as he shall be a member. These rules are two: the rule of prayer and the rule of service. The rule of prayer is to pray daily for the spread of Christ's

kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood. The rule of service is to make at least one earnest effort each week to lead some man nearer to Christ through His church." The purpose is thus seen to be distinctively spiritual, the handbook saying in this respect: "It is understood that the chapters, as such, shall conduct their work on truly spiritual lines, and shall not undertake the management of entertainments, fairs, and similar functions." The national secretary writes: "Its sole idea is that of personal service on behalf of others. The members do not work for the good of the society, nor to get men to join it or anything else, except in so far as it tends to make them working members of the church. We do not believe in social or sociological or charitable work unless the definite aim of bringing the men nearer to Christ is kept clearly before us. We say it is impossible for a man to be a real Christian unless he is trying to make it easier for other men who are not Christians to become such, and for those who are Christians to become better ones."

3. *Membership basis.* Although the movement has become wide-spread but little effort is made for members. To quote further from the secretary: "Our men join for what they can give and not for what they can get. Quality is always considered before quantity. That the men may fully understand the Brotherhood we require a

probationary membership of at least three months. This fortunately cuts off many unsuitable applicants, who soon drop out after having had some difficult work suggested to them. It is a society of workers only.'' On this point the words of the founder are explicit. "Every man is a pledged worker for the spread of the kingdom of Jesus Christ. He has not joined because it is the thing to do; he has not joined because of the wishes of his pastor; but he has gone into it with a conscientious desire to spread the kingdom of Jesus Christ, and has pledged himself to work to that end.'' [1]

There is a simple form of admission to membership, in which the candidate verbally pledges himself to observe the two rules, so far as able and so long as he remains a member. He receives a cardboard folder of pocket size, containing a certificate of membership, a summary of the objects of the order, the two rules, recommendations, and brief prayers. There is also a special prayer, "the collect for Saint Andrew's Day,'' which all are recommended to use each noon as a prayer for the spread of Christ's kingdom among men.

Each chapter is wholly subordinate to the church in which it exists. It can not be established without the approval of the rector, whose written consent is prerequisite to the granting of a charter by the national council. If for any

[1] *Christianity Practically Applied*, Vol. II, p. 35.

reason this approval be afterward withdrawn, the charter is annulled. The organization is purposely simple, in keeping with its objects. There are ordinarily but three officers, director, secretary, and treasurer, and these appoint any committees that may be necessary. In cities where there are several chapters local assemblies are formed for closer coöperation and increased efficiency.

The general oversight of chapters in different states is assigned to members of the national council. National conventions are held yearly, with an attendance as high as twelve hundred. A marked feature is the observance of seasons of devotion at the beginning, lasting sometimes a whole day. Several belated groups of delegates to a recent convention held such services while traveling by rail and steamer.

4. *Methods.* While the distinctively spiritual purpose of the Brotherhood is kept constantly at the front, yet its efforts are by no means confined to what is commonly known as "personal work," the direct endeavor to lead a soul to saving faith in Christ. Among the lines of work engaged in as more or less directly tributary to this end are the following: Bible study, often on a week-day evening; distribution of cards of invitation, including hotel guests; welcoming strangers at the church services; establishment of a club room, especially for homeless young men; the support of special services, as during Lent; conducting

local missions in sections of the city or country destitute of church advantages; visitation of hospitals and prisons, with personal attention to inmates after leaving, and help where needed.

This necessarily brief description of the Brotherhood of Saint Andrew, notable, in this day of religious organizations with multifarious ends, for its rigid insistence upon a distinctively spiritual purpose, may fittingly close with one of its beautiful prayers, in at least the latter part of which all who are concerned for the spiritual welfare of young men might well join.

"FOR THE SPREAD OF CHRIST'S KINGDOM AMONG YOUNG MEN

"Almighty and eternal Father, without whom nothing is strong, nothing is holy, we beseech Thee to inspire and sustain the prayers and efforts of the members of our Brotherhood and to hallow their lives; and grant that young men everywhere may be brought into the kingdom of Thy Son, and may be led from strength to strength until they attain unto the fulness of eternal life, through the same, Thy Son, Jesus Christ our Lord, Amen."

B. THE BROTHERHOOD OF ANDREW AND PHILIP

1. *Founding and growth.* This organization is similar in its primary purpose to the preceding, having been suggested by and largely modeled after it. In May, 1888, Rev. R. W. Miller, then

associate pastor of the Second Reformed Church of Reading, Pennsylvania, organized fifteen young men of his congregation into a society, to which the above name was given. As in the former case, the nucleus of the new organization was a young men's Bible class. It was not, however, intended that this Brotherhood should be confined to a particular denomination, and the idea was soon taken up in many other churches. In two years there were thirty-five chapters with over one thousand members and there has been a steady growth ever since, until the membership is about twenty-five thousand, distributed among churches of twenty-three denominaions. In five of these, Baptist, Congregational, Methodist, Presbyterian, and Reformed, the chapters have an executive council for the denomination and hold annual conventions.

There is a federal council, composed of three delegates appointed by each executive council. Its president is Rev. R. W. Miller, Reading, Pennsylvania, and the general and field secretary, Rev. J. Garland Hamner, Jr., Newark, New Jersey. The federal council has supervision of the general work of the Brotherhood, issues all charters to local chapters, arranges for biennial conventions, and publishes a monthly magazine, *The Brotherhood Star*. The national work is supported by voluntary offerings, there being no dues or assessments of any kind.

The largest chapter is in the Bethany Presby-

terian Church, Philadelphia. It has about a thousand members and occupies a fine building, the gift of the president, Mr. John Wanamaker. A Sunday morning prayer-meeting is held with an attendance of several hundred.

2. *Purpose and methods.* The sole object is the spread of Christ's kingdom among the youth and older men. For the promotion of this object each active member promises to observe two rules: "(1) The rule of prayer, to pray daily for the spread of Christ's kingdom among men and for God's blessing upon the labors of the Brotherhood; (2) the rule of service, to make an earnest effort each week to bring at least one man or boy within hearing of the gospel of Jesus Christ, as set forth in the services of the church, young people's meetings, and young men's Bible classes." Herein the organization is almost identical with the Brotherhood of Saint Andrew, but its methods are more varied. While it lays emphasis upon the spiritual work first, "teaching the members that they must learn to recognize God's voice in their own hearts and to obey it implicitly, and that they must strive to introduce other men to Him," to quote a letter from the general secretary, there is also a recognition of other than distinctly spiritual means as legitimate and helpful to the accomplishment of its purpose. What these means are will be indicated by a list of local committees suggested by the national organization: (1) Lookout, to seek new members and

reclaim the indifferent; (2) devotional; (3) social; (4) Bible class; (5) relief, for the help of members and others who may be sick or out of employment; (6) rescue, to have charge of hospital, prison, mission and outdoor work; (7) social service, to interest members and others in civic duties and in moral and social reforms; (8) reading room; (9) advertising; (10) executive, for general oversight of the affairs of the chapter.

3. *Membership basis.* In the matter of classes of membership each chapter makes its own rules, except that active members must be church members and agree to observe the rules of prayer and service. Some have only members of this class, while others add associate, any man of good moral character, and honorary, any person aiding or advancing the object of the Brotherhood. In place of these classes some chapters have three degrees. The first corresponds to associate membership and must be taken by all, while the second corresponds to active membership. In connection with each of these degrees there is a simple but impressive form of initiation, conducted as a religious service. Members of the third degree are known only by the pastor, to whom they have privately given their names as "ready to perform any reasonable specific work for a man that the pastor may desire."

The establishment of a chapter in any church is a simple matter. The federal constitution says:

"Any organization of young men in any congregation or mission of any evangelical church, whose members so pledge themselves (to the observance of the rules before mentioned), is entitled, with the approval of the minister or officers in charge, to enrolment, and so to become a chapter, and as such to obtain representation in the convention. There is also a Junior Brotherhood, composed of boys.

4. *Advantages*. Some of the specific advantages of the Brotherhood of Andrew and Philip are thus stated by its founder: "A chapter engages first in work within the bounds of the congregation with which it is connected. It has its limits and can hope to cover its field and do its work fairly well. It engages in evangelistic work outside the parish, but always from the church as a center, and it brings its fruits home to the church. The Brotherhood plan brings the young men of the congregation under the guidance and instruction of their natural leaders, the pastor and church officers. This is an incalculable advantage. In addition it can be said that the Brotherhood work is, so to speak, the missing link between the Young Men's Christian Association and the local congregation, in that it can bring the young men reached through the former into touch with the divinely instituted means of grace in the church."

In any church where there is no organized work especially for young men, the Brotherhood of Andrew and Philip is worthy of introduction. The

organization is so simple and elastic as to admit of its adoption by any body of young men who earnestly desire to promote the kingdom of their Master among their fellows. Each chapter is wholly subordinate to the local church in which it exists and is entirely free from outside control. At the same time its affiliation with the chapters both of its own denomination and of twenty-three others will furnish a sense of comradeship and a breadth of vision that are scarcely possible to a purely local organization, and will prove of large value. Its appropriate motto is: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12: 3.)

C. THE BROTHERHOOD OF SAINT PAUL

This is the third Protestant fraternity of young men in the United States in point of age, and is confined to the Methodist Episcopal Church.

1. *Object.* "The purpose of this Brotherhood is to effect the mutual improvement and entertainment of its members by religious, social, physical, and literary culture, to promote the spirit and practice of Christian brotherhood, to build up the church with which we are connected, and especially to extend Christ's cause in the world by winning our brothers to the Christian faith."

2. *Principles.* "We accept Christ as our great commander, example, and Saviour, and Saint Paul as the leader of our division of Christ's army.

They are our types of manly character. We declare loyalty to the Methodist Episcopal Church, to its laws, its pastors, and its lay officiary, and to the Scripture doctrines upon which it is founded."

3. *Aims.* "We will seek daily the noblest Christian manhood; devote our lives to the cause of Jesus on earth; be loyal to the church and keep her rules; know more of the Bible and be proud to carry and to use it; be educated churchmen, making good use of our church papers and publications; esteem them who are over us in the church very highly in love for their work's sake; be true brothers, seeking to protect each other's reputation and to advance each other's interests; be Christians everywhere and in all the relations of life, social, business, political, religious; take an all-round interest in every good work, and especially in missions, church building, education, and the care of veterans and the sick; pray daily, and labor to save lost men and to increase the numbers of them who shall come under the influence of our church."

4. *Advantages.* In addition to the general advantages of such organizations, the following specific points are cited in favor of the Brotherhood of Saint Paul: "It is really and not nominally fraternal; its fraternal forms and deeds attract and hold practical, sensible men; the pastor is chaplain and ranking officer and so always at the center of things; moral men who

are interested in the church are received into the first degree of membership, and in most of the chapters have thus first become affiliated with Christian brothers and then with the church; no work is undertaken which conflicts with other church interests."

5. *Growth.* In its present form the Brotherhood dates from 1896 and has had a steady growth, the present membership being about twenty-five thousand, distributed throughout the country. It is not confined to young men, although they form a large proportion. There are both local and state brotherhoods and also a national organization with headquarters at Syracuse, New York. Mr. H. E. Dingley of Syracuse is president and Rev. A. W. Haynes, D.D., Binghamton, New York, is secretary.

6. *Juniors.* There is a junior organization, already mentioned, known as the Knights of Saint Paul and composed of boys under fifteen. Each chapter is under the supervision of the pastor and the senior chapter. Its object is "to develop a manly Christian character." Any boy who is approved by the pastor is eligible to membership.

7. *Local organizations.* Besides the usual officers there are four committees with duties as follows:

(1) Christian work: attendance as means of grace; men's devotional services; personal work; invitations and welcoming; neighborhood meet-

ings; religious census; Bible study club for men; Knights of Saint Paul; temperance; missions; Christian citizenship; personal purity; all benevolent and moral causes; training classes in Christian service; circulation of religious papers and books. (2) Social: finding and welcoming strangers; debates and discussions of practical, religious and literary character; lectures and entertainments; outings and receptions; promotion of brotherly spirit in the church. (3) Membership: securing new members; visitation of the sick, and help if needed; care of regalia and other property of the chapter; inspection and oversight of membership roll; initiations. (4) Executive: general oversight of all committees and care of financial and all matters not otherwise provided for.

Every session is opened and closed in accordance with a simple ritual, designed to remind members of the object, principles, and aims of the order, as given in the opening of this section.

There is a Mutual Benefit Branch which may be established at each chapter's pleasure, "to provide for mutual helpfulness in sickness and need, and to assist in paying burial expenses."

8. *Degrees.* The most marked feature of the Brotherhood of Saint Paul, differentiating it from the two preceding, is the existence of three degrees or orders. The first is the Order of Jerusalem, "comprising all new members and all who, though not in full membership in the

Methodist Episcopal Church, will agree to endeavor to live a moral life." The Order of Damascus comprises "all who, as travelers in the way of life, have met Christ, and, having accepted His love and undertaken His service," have come into full church membership. Membership in the Order of Rome is confined to those who have been members of the second order for two years. Initiation in each case is conducted with elaborate ceremonies, abounding in Scripture and hymns, and is made a deeply religious service.

9. *Results.* An organization is best judged by what it accomplishes, and brief statements of work done by a few chapters are here given. "Chartered a car and held gospel meetings in a neighboring city; conducted Sunday evening prayer service for six months; 9:30 a. m. devotional meeting with attendance of thirty men; conversions of men of the chapter; induced six hundred men at one service to attend church; Tuesday evening Bible studies; platform and personal work committees during revival services; interest created in regular Sunday services; young men in boarding houses sought out and interested; deaconess supported in work among sick and poor; Knights of Saint Paul established; orphan and preacher in India supported; good literature table maintained in church vestry; country Sunday-school started; rid the town of saloons; stopped Sunday racing; gymnasium and

reading-room; lecture course and debates; relief of the sick and destitute."

This large and varied activity shows practical belief in one of the official statements: "There is no loving helpful office of man to man which may not with propriety be performed under the sanction and in the power of the church of Christ."

D. THE GIDEONS

1. *History.* A score of years ago almost the last place one would look to find active Christians would have been among traveling salesmen, commonly known as "drummers." Almost constantly on the move and so bound very lightly by ordinary ties of social restraint, away from home nearly all the time and so but little bound by family ties, young men of this class are unusually exposed to temptations of every sort, especially those which appeal to their lower nature. But to-day the convivial, carousing type has largely disappeared, thanks to the operation of two forces. One of these is negative, expressed by the familiar evolutionary law of the survival of the fittest. Salesmen of this sort have simply gone down in competition with men of sound bodies, clear minds, and honest hearts, who have proved to be their superiors in every way. The other force is positive and is none other than the gospel of Jesus Christ which here, as every-

where, has wrought the elevation of manhood in all its departments, physical, mental, and spiritual.

This positive influence has in the past few years been furthered in a remarkable degree by an organization of Christian traveling men known as the Gideons. Its beginning is traced to so simple and apparently circumstantial a thing as the enforced rooming together one night in a hotel in Boscobel, Wisconsin, of two salesmen, hitherto unacquainted. Although representing different firms they proved to be members of the same kingdom, and upon unexpectedly meeting soon after conceived the idea of banding together Christian traveling men of various occupations. With characteristic energy the idea was embodied in the immediate sending out of letters to several such, with the result that on July 1, 1899, at Janesville, Wisconsin, the society of the Gideons was organized, with three charter members. Nothing daunted, they sent out more letters, and on September first more men were present and the organization was completed.

The need of some means for recognizing fellow members was met by the adoption of a buttonhole badge, the design representing the pitcher and torch carried by the soldiers of Gideon in their successful night attack on the Midianites. The new order spread rapidly and an official publication was established, known as *The Gideon*, published five times a year at Madison, Wisconsin.

Annual conventions are held, which are marked by religious zeal and spiritual power.

2. *Object and methods.* The purpose of the organization is thus stated: "The object of the Gideons shall be to recognize the Christian traveling men of the world with cordial fellowship; to encourage each other in the Master's work; to improve every opportunity for the betterment of the lives of our fellow travelers, business men, and others with whom we may come in contact; scattering seeds all along the pathway for Christ. An active member shall be any commercial traveling man of recognized church membership of any denomination, who believes in Jesus Christ as his only Saviour." Membership is not limited to salesmen but includes also buyers, collectors, auditors, claim and advertising agents, freight and passenger agents, insurance agents and adjusters, whose business keeps them on the road. Its members being constantly so scattered, the organization is quite simple. Those whose homes are in or near any one place constitute a camp, and all in a state form a state camp. The national organization alone, through its officers, receives members. The secretary is Mr. J. H. Nicholson, Janesville, Wisconsin. The present membership is over three thousand men and growing rapidly. All wives of members are considered as forming an auxiliary society, though there is no formal organization.

As with the Brotherhood of Saint Andrew, the Gideons have a definite spiritual purpose and use

only distinctively spiritual means for its accomplishment. To quote from an official pamphlet: "Socials they have in private homes, but unlike most gatherings of the name. There is no claptrap to draw people, no prize or premium, no trap to draw the unconverted into a net and induce him to love God's people because he sees how near the world one may live and yet be called a Christian."

The Chicago camp holds a camp-fire every Saturday noon in Willard Hall and also conducts evangelistic meetings to help pastors. Groups of men visit churches on Sunday and prayer-meeting evenings, and also occasionally for a week or more. This feature of the work has spread to other states and has proved a source of large blessing to many churches. "No charge is made and no collection taken for this work, which is absolutely free. Pastors are being encouraged, churches revived, and many souls saved under the Holy Spirit by means of these men and their methods."

The rise and growth of the Gideons among a class of men commonly supposed to be largely outside of Christian influence, is a striking answer to those who affirm that Christianity is declining and that the church is losing its power over the hearts of men.

E. YOUNG MEN'S PRESBYTERIAN UNION OF CHICAGO

This organization was formed in May, 1902, by the union of thirty-two young men's Bible classes,

clubs, and similar societies in the Presbyterian churches of Chicago and vicinity. Its uniqueness and large success justify its presentation here.

1. *Object.* "The object shall be to establish fraternal relations between the members of the young men's Bible classes, clubs and kindred organizations in the various Presbyterian churches of Chicago and vicinity; to broaden the knowledge and efforts of young men along the line of intelligent Christian citizenship; to enlarge and improve the work of existing organizations and assist in the establishment of new ones; and to do everything possible to strengthen fellowship and friendship among Presbyterian young men."

2. *Organization.* The control of the Union is vested in a board of delegates, composed of one from each organization, and six pastors, two from each of the three divisions of the city. This body meets quarterly. There is an executive committee composed of the officers, three pastors, and three laymen.

3. *Lines of work.* In addition to the usual officers, there are six vice-presidents, in charge of the following departments:

(1) Finance: to provide the necessary means for current expenses. All money is secured by private subscription, there being no assessments or collections. (2) Citizenship: to educate Christian young men as to their civic duties, and to

"impress upon them that loyalty to God and righteousness are compatible with success and usefulness in politics." (3) Methods and Instruction: "concerning itself with systematic investigation of the best methods that can be devised whereby young men's Bible classes may attract men to Bible study, may win them for Christ, and may instruct and exercise them in an intelligent and sincere Christianity." (4) Extension of Work: to secure the establishment of special work for young men where there is none, and to strengthen existing organizations. (5) Missionary Interests: for the special promotion of personal work in bringing men to Christ and reclaiming the indifferent. During the past winter a vigorous campaign was conducted, in the course of which nearly five thousand letters and ten thousand circulars were sent out, including several hundred copies of Dr. Trumbull's *Individual Work for Individuals.* (6) Social Affairs: to promote the social life of each organization and also of the Union as a whole, the latter by occasional banquets with addresses by prominent men.

4. *Results.* These are thus summed up in a letter from the president, Mr. Andrew Stevenson, 615 Monadnock Building: "The growth of the organizations comprising the Young Men's Presbyterian Union of Chicago during the first year of the united effort to reach and hold young men has been remarkable. On May 20, 1902, when the Union was formed, there were thirty-two

young men's Bible classes, clubs and similar organizations in the Presbyterian churches of Chicago and vicinity. The total enrolment was 1,942, 1,174 being classed as active men, who could be absolutely depended upon in our work. On May 19, 1903, there were sixty-one organizations, with an enrolment of 3,172 men, about 2,000 of whom were counted as active. It is almost impossible to estimate the value of the movement so early in its life. Hundreds of men who were at one time identified with or interested in our Presbyterian churches, but who have in later years been indifferent, have returned to the active ranks. Older men have been stirred to their Christian duties and privileges as never before. And we are just experiencing the beginning of the great forward movement throughout the church.

"I count it the greatest opportunity of my life to be connected with a movement which has been used to win men for Christ as has this, and it is my earnest hope that it will be duplicated in some way or another in every leading denomination in the city very soon. The more Christian young men that are banded together to promote the interests of the kingdom, the easier the results come."

5. *Publication.* A monthly magazine of sixteen pages keeps the members informed of the progress of the work, and is largely instrumental in its furtherance.

F. THE SUNDAY EVENING CLUB

In addition to the foregoing there are a large number of local organizations, resembling them in some one or more respects but having an independent existence.

One of the most common of these is the Sunday Evening Club, an organization composed largely but not wholly of young men, having for its special object the building up of attendance at the Sunday evening service. This is done by rendering all possible assistance to the pastor, as by invitations, advertising, and kindred efforts, the sermon being usually somewhat shortened in order to allow for special musical features provided by the club. A list of the committees of the club of the Second Presbyterian Church of Chicago will give some idea of the work not only of this one in particular but of all in general: worship, for consultation with the pastor as to sermon topics and the order of service; music; ushers; printing, to advertise the service by cards and newspaper notices, and provide a printed order of worship for each service; invitation, to extend special invitations to strangers and those who attend no church, and to welcome all such; finance; membership; social, and Bible class. This club's efforts are not confined to the evening service, but include social gatherings, lectures, entertainments, and a Sunday Bible class. The printed bulletin announces that it welcomes to its membership any young man, whether a church

member or not, who is interested in its work. "The broad idea of the Sunday Evening Club," writes a successful pastor, "is to secure the active coöperation of the men who are not as yet thoroughly identified with the church as communicants, as well as those who are."

The lines of work suggested by the names of committees given above may be increased or diminished at the pleasure of each club. One has also committees for church decoration, religious census of the community, and the care of coats and hats in the vestibule. A full presentation of the subject, such as limited space here does not allow, may be found in *Modern Methods in Church Work*, Chapter IX., and also in a pamphlet entitled *The Fishin' Jimmy Club.*

G. PLEASANT SUNDAY AFTERNOONS

In Chapter XII of the same book will be found a description of the "Pleasant Sunday Afternoon," which offers a large opportunity for helping young men in places where there is no Young Men's Christian Association. The movement originated in England for the specific purpose of reaching working men and has had some, though by no means universal, success in this country.

The character of the meeting is indicated by its name. "It is simply a gospel service, with high class instrumental and chorus music, solo singing and a bright brotherly talk on things spiritual.

Representatives of the various professions, business men, and other available laymen are drawn on for this service." The fraternal feature is furnished by organizing along lines suggested for general brotherhood work.

H. OTHER ORGANIZATIONS

A brief list of other and successful independent organizations follows, with the mention of only such features, if any, as have not already been given in this chapter. They are in each case composed largely or wholly of young men.

Men's Union, Dudley Street Baptist Church, Boston, Massachusetts.

Young Men's Christian Union, Boston. This is under Unitarian auspices, has a building of its own, and carries on a large work, similar in some respects to the Young Men's Christian Association.

Walter Lowrie Club, Newport, Rhode Island, Rev. Richard Arnold Greene, leader. Composed of young men of several churches; motto: "His servants shall serve Him"; literature committee to distribute books, magazines, etc., wherever needed and acceptable; religious meetings held Sunday afternoon.

Men's Guild, Central Congregational Church, Brooklyn, New York. Promotes mission work among negroes and poor whites in the South; supplies tools for manual training school.

Men's League, Broadway Tabernacle Church, New York City.

Men's Club, Judson Memorial Baptist Church, New York City. Sunday afternoon tea and monthly public meeting with addresses by eminent men on civic questions.

Men's Club, First Congregational Church, Jersey City, New Jersey. Has a regular system of sick, accident and death benefits; medical examination of candidates; club rooms with gymnasium, bowling alley, and pool tables; is incorporated under the state laws.

Young Men's Club, Saint Matthew's Lutheran Church, Philadelphia. "For the enriching and widening of the intellectual, social, and religious life of young men."

Men's Club, Euclid Avenue Baptist Church, Cleveland, Ohio. Traveling men especially invited to attend when in the city, and traveling men's membership sustained. Has a mailing list of about one thousand men, to whom invitations and announcements of the various meetings are sent. A record of all such is kept, and after six invitations with no response a name is removed if personal effort fails.

Young Men's Fraternity, Ashland Avenue Baptist Church, Toledo, Ohio.

Young Men's Social Union, First Baptist Church, Lansing, Michigan. Coöperation with Law and Order League of the city.

Men's Club, Markham Memorial Presbyterian Church, St. Louis, Missouri.

The Brotherhood, First Baptist Church, Elgin, Illinois.

Young Men's Christian Brotherhood, Methodist Episcopal Church, Belvidere, Illinois. Holds revival services in country school houses.

Young Men's Club, First Baptist Church, St. Paul, Minnesota. Reading room open every night; free writing materials.

Gideon's Band, First Baptist Church, Shenandoah, Iowa.

Young Men's Christian League, Memorial Baptist Church, Los Angeles, California.

The chief purpose of all the organizations mentioned in this chapter is the performance of some definitely spiritual service for the betterment of young men. There is always a temptation to allow secondary means, such as social, literary, athletic, and the like, to attain undue prominence and even usurp the place of the real end, becoming ends in themselves. In so far as this is done it is sure to work harm, and if persisted in will lead to the ultimate downfall of the society. The prime justification of a Brotherhood lies in the spiritual service that it renders to young men. If it fails in this it has no sufficient reason for existence. But by keeping this end steadily in view and with strict subordination of all other ends, no matter how worthy in themselves, it may become a mighty power for good in its church and community.

CHAPTER VII

THE INSTITUTIONAL CHURCH

A. NEED AND DEFINITION

The successful angler has more than one sort of tackle, and he who would be a successful fisher of men must be equally wise. Valuable as are the means described in the preceding chapters, successful as they are in reaching many young men and bringing them into church work and membership, there are yet very many whom they do not reach. A wise worker has said that the real test of any method is not merely the number that it succeeds in helping, but also the number that it fails to help, some of whom, indeed, may be even alienated by it. A highly successful pastor has said that "nowadays you can't swing religion into a young man's consciousness prayer-meeting end to," and it is true of any form of work that is distinctively and openly religious.

Judged from the standpoint of reaching the largest possible number of young men, all of the methods hitherto described are in some measure lacking. It is of course easy to reply that mere desire for numbers is an unworthy motive, and to point to the example of the founder of Christianity, who selected a little company of

men and trained them, even at times withdrawing from the crowd. But He also reached vast multitudes of people, and His greatest apostle made it the object of his earnest endeavor "by all means to save some," not even hesitating, as he wrote to the Corinthians, to "take you with guile." It is not only true that "he that is wise winneth souls," but he must be wise, very wise, or he will not succeed. And in the same ancient book of practical wisdom it is said, "Surely the net is spread in vain in the sight of any bird."

Practical recognition of the force of the old maxim, as well as of the wisdom of Paul's saying, has found expression during recent years in the development of what, for want of a better term, is called the institutional church. The expression is so variously interpreted and made to cover so many different forms of activity that it will be helpful to bear in mind a definition given by Rev. Edward Judson, D.D., of New York, who has had long experience in such work. "An institutional church is an organized body of Christian believers who, finding themselves in a hard and uncongenial social environment, supplement the ordinary methods of the gospel—such as preaching, prayer-meetings, Sunday-school, and pastoral visitation—by a system of organized kindness, a congeries of institutions which, by touching people on physical, social, and intellectual sides, will conciliate them and draw them within reach of the gospel. The local church under the pres-

sure of adverse environment tends to institutionalism."[1]

What has this wider circle of church activity to offer to young men? What means does it employ, other than those already presented and which of course it uses, that will tend either directly or indirectly to promote their spiritual betterment? Directly, little or nothing. It has its very justification in the fact that the ordinary means of direct effort have proved insufficient, and these it proposes to supplement by indirect effort of various sorts. Some of the methods already suggested in connection with Bible classes and Brotherhoods are distinctly institutional, "touching young men on physical, social, and intellectual sides, and thereby conciliating them and drawing them within reach of the gospel." The question as to what institutional churches have to offer young men can best be answered by indicating what some of them do offer and some of the results attained.

B. METHODS AND RESULTS

1. There is probably none more thoroughly organized and highly successful in its ministering to the many needs of young men than Saint George's Episcopal Church in New York City, of which Rev. W. S. Rainsford, D. D., has been the rector for over twenty years. The situation at the beginning of his ministry is thus described:

[1] *The Institutional Church*, p. 30.

"In 1883 there was only a handful of people in attendance. The Sunday-school had dwindled to two or three hundred and, so far as I was able to discover, none of the working people of the neighborhood ever stepped across the threshold of the church. The district (the lower end of the East Side) had been a fashionable residence section, but these residences were being rapidly changed into boarding houses, and three or four families therefore entered where one went away. Still, no church sought them, no church adapted its services to their special needs, and consequently very few of them were church goers." [1]

By dint of heroic effort, supplemented by a few paid workers and a large body of volunteers, and the wise use of manifold means to minister to the physical, intellectual, and social natures of these hitherto untouched masses of people, as avenues of approach to their spiritual natures, the condition then existing has been wonderfully transformed. A membership of over five hundred has grown to over five thousand, with three thousand more identified with the church but not yet communicants. All sittings were made free and the large increase in offerings has come mainly from people in poor and very moderate circumstances.

The Men's Club, largely composed of young men, has rooms and a gymnasium in the parish house. Ample opportunities are provided for

[1] *St. George's Year-book*, 1902, p. 10.

reading and recreation, the games including billiards, chess, etc. Lectures and social gatherings are frequent. The rooms are open during the week from eight o'clock in the morning to eleven at night, and on Sunday from one to eleven. The military spirit, that seems native to every healthy young American, finds expression in the Battalion Club, with weekly drills and a summer camp. The Dramatic and Literary Society enlists the activities of many. A thoroughly equipped trade school under competent instructors has three hundred attendants. A chapter of the Brotherhood of Saint Andrew renders valuable service in distinctly spiritual lines. The Sunday-school, with an enrolment of over two thousand, has nearly five hundred young men fifteen years old and over. A regular system of progressive study with graded courses, examinations, and promotions contributes much to this unusual but fortunate state of affairs.

Dr. Rainsford tersely sums up the advantages of institutional methods by saying that they "bring the fish into the church pond," and the steady stream of accessions to this church from among those thus brought under the influence of the gospel seems amply to warrant their employment.

2. Another great church in the metropolis working along similar lines and uplifting and enriching the whole lives of many hundreds of young men is Saint Bartholomew's Episcopal, Rev. David H.

Greer, D.D., rector. Its men's club has a limited membership of six hundred, mostly from twenty to thirty years of age, and the boy's club enrolls seven hundred. There is hardly any form of assistance that is not given in some way, directly or indirectly, to its great constituency. In addition to those presented in the preceding section may be mentioned a roof garden on the parish house; a hospital, with nearly eight thousand cases a year; an employment bureau, considering upwards of ten thousand applications for work; a loan association, lending nearly ninety thousand dollars to nine hundred persons; a fresh air fund, providing four thousand persons with seaside outings of from a day to a week. Services are conducted in English, German, Swedish, Turkish, Syriac, Armenian, Persian, and Chinese.

The controlling purpose in these manifold ministries is thus well expressed: "The ensuing year compels an effort for the creation in our clubs of a yet more robust and refined manhood, of a womanliness stronger and sweeter, and of a boyhood which is more serious and manly. We can not be satisfied until the varied activities of the parish house have created lives like unto His, in whose name all our work is done." [1]

3. Another church which is the center of manifold ministries to the unchurched multitudes of the metropolis is the Judson Memorial Baptist, Rev. Edward Judson, D.D., pastor. It has at its

[1] *St. Bartholomew's Year-book*, 1902, p. 50.

command neither the workers nor the means of the two preceding, but is doing, proportionately, a no less effective work. Relatively greater attention is given to distinctively spiritual activities, there being an evangelistic service every night in the week in addition to various classes and clubs. A unique feature is a large building immediately adjoining the house of worship in which there are many rooms rented to young men, thus providing comfortable and safe quarters for them and also a modest revenue for church support.

Dr. Judson's words, born of long experience (he has been on this field over twenty years), are worth quoting: "It would be well if the young men of each church were organized into a society —a kind of local Young Men's Christian Association. In this way the spirit and method of that great organization would be widely diffused and applied at a myriad different points. When Satan proposes to debauch a city full of people he does not build a grand central saloon at one conspicuous point and then establish three or four additional branches. He just honey-combs the city, putting a cheerful saloon on almost every corner. Now the church edifices are pretty evenly distributed throughout the city, and if each one of them should become a center of light and cheer for the young men in its immediate neighborhood the problem of enlightening the city would be solved.

"Let the young men's headquarters consist, if

possible, of a sitting-room, a library and reading-room, and a gymnasium. Let the sitting-room have a coffee urn in the corner, a fire-place, easy chairs, tables, and a variety of innocent games. If a young man, living for instance in a hall bedroom and a stranger in the city, is at a loss how to spend the evening socially, he has a place where he can meet other young men and enjoy such recreation as he needs after the day's work is done. If he wants to study or read he has a quiet, comfortable place where he can get good books, as well as the periodicals of the day. If, after hours of sedentary occupation, he needs to stretch his muscles, he can take instruction in gymnastics under a teacher who understands the science of body-building. In this way he is gently and unconsciously lured within the influence of the church. What we need is a kind of a half-way house on the road leading from the saloon to the prayer-meeting. Nowadays you can not swing religion into a young man's consciousness prayer-meeting end to. A young man in a great city finds himself peculiarly solitary, and it is so much easier to form bad companionships than good! Each church has a great work to do in the line of throwing around strangers allurements of friendliness."[1]

4. These are but three of a large and growing number of churches that in many cities are supplementing their usual activities to a greater or

[1] *The Institutional Church*, pp. 180, 181.

less extent by these manifold ministries to other than purely spiritual needs. The extent to which they "bring the fish into the church pond" is well illustrated by the church affiliations of the Men's Club of Christ Church, Episcopal, in Cincinnati. The total membership is 429, distributed as follows: Episcopalian, 113; Roman Catholic, 52; Presbyterian, 35; Baptist, 15; Methodist, 15; Congregational, 8; Lutheran, 8; German Protestant, 3; Disciple, 3; Quaker, 1; members of some church but not stated, 20; members of no church, 156. These figures indicate a real desire for such advantages, and it is significant that those who are members of other churches, and also those who are members of no church, in each case outnumber the members of the church providing them.

C. REQUISITES AND STANDARDS OF SUCCESS

Here is a great field of opportunity for most churches. Not for all, as there are some whose situation, as for example in comfortable residence districts or near a Young Men's Christian Association building, is such that these additional features are either little needed or already provided. But the great majority of churches in all our towns and cities are not so situated. Multitudes of young men, especially those who live in boarding houses, whose nature craves companionship and sociability, have practically no proper means of satisfying those healthful desires. In search of evening recreation they pass the closed

doors of darkened church buildings and enter, partly through choice to be sure, but in no small degree through practical necessity, the open doors of brilliantly lighted places of sin. "But it is the business of the church to preach the gospel," says the chronic objector to anything that the fathers did not do. Assuredly, but that gospel, which to-day as much as ever is the sovereign remedy for all human woe, is not to be preached to a "dead wood-yard of empty pews," such as most ministers address twice every Sunday. Rather is it to be preached to living men, and whatever in the way of institutional means that in itself is proper will help to bring them within sound of the gospel is not only legitimate but necessary. Changed and rapidly changing conditions of life, especially in cities and towns but also to no small extent in country districts as well, make it imperative that the church which wants to be instrumental in bringing young men into the kingdom of God shall also change, not its essential message —provided only it be Christ's message, but the methods by which it seeks to bring them within the hearing of that message.

This does not for a moment mean that every church must straightway inaugurate the extensive plans of, for example, Saint George's Church. Even if it were possible it would in all probability result in failure. The rector said to the writer: "Men come and ask for the privilege of copying the plans of our parish house: they might as well

ask for a suit of my old clothes." And then he went on to indicate how every department of the great work carried on there was the outgrowth of years of careful study of local conditions and many experiments. While the one purpose is everywhere the same, to win the confidence and friendship of those now alienated, and while in a broadly general way the needs are similar, yet in no two cities and in no two places in the same city are the local conditions exactly alike. A check for a thousand dollars or a hundred thousand dollars is neither essential to the beginning nor will it ensure the success of institutional work on behalf of young men. There must also be, first, last, and all the time, a thorough study of a constantly changing situation, and a constant adaptation of methods to its ever new demands.

The term institutional is confessedly unfortunate because it savors of mechanism. Dr. Strong's words express what is all too true: "The average Christian to-day is hiring his religious work done by proxy—by societies, institutions, the minister, the city missionary. He is so very busy that he would rather give his money than his time. His interest in his fellow men, therefore, is expressed through various organizations which make a business of philanthropy. Thus our Christian work has become largely institutional rather than personal, and, therefore, largely mechanical instead of vital."[1]

[1] *The New Era*, p. 218.

This danger of mere mechanical action confronts every church that wishes to do this wider work, which for lack of better term is called institutional. An open building with reading and social rooms, gymnasium, and every possible means of ministering to these other than strictly religious needs, will avail but little unless there be an abundance of warm-hearted fellowship. And this must be thoroughly genuine, for no one will detect sham cordiality more quickly and shun it more surely than the young men upon whom it is patronizingly lavished. Without genuine, manly sympathy (and sympathy seldom means tears) with the hopes and aspirations as well as with the conflicts and temptations of young men, such as is born only of a real heart love for them, the most magnificent equipment will be a dismal failure; with it, the most meager will have good success.

What is the measure of the success of institutional work on behalf of young men? Is it the number who are strengthened in body by its gymnasium, or led into a richer life mentally by its lectures and classes, or helped to a larger life of social relationships and civic consciousness by its clubs and debating societies? In part, yes. These and the various other results of a not strictly religious sort are worth attaining in and of themselves. Whatever helps a young man physically, mentally, or socially is a good thing, and results along these lines properly have some place in

estimating the success of institutional church methods.

Moreover this widening of the ministries of the church is but following in the footsteps of the founder of Christianity. "It aims, as Christ's body, to furnish the material environment through which His spirit can be practically expressed to the age in which it exists. It 'seeks to become the center and source of all beneficent and philanthropic effort, and to take part in every movement which has for its end the alleviation of all human suffering, the elevation of man, and the betterment of the world.' This is simply following the example of Him who came not to be ministered unto but to minister; who went about doing good, healing the sick, comforting the afflicted, feeding the hungry, and sitting with sinners that He might show them the way of life.' [1] All these results, good and worthy in themselves, do, therefore, have a place in estimating the value of institutional church work.

But they do not have first place. This must be constantly remembered. That this is clearly in the minds of the leaders in this movement of church extension is apparent from the words of Rev. C. L. Thompson, D.D., president of the Open and Institutional Church League. Speaking of the institutional church he says: "It believes that there is no other name but the name of Christ whereby men must be saved. It believes

[1] *Modern Methods in Church Work*, p. 7.

that it will profit us nothing to gain the world and lose our souls, or life. It holds firmly to the supremacy of eternal life. Its ultimate aim is to bring men to the knowledge, faith, and service of the Redeemer. It would count church work a failure that did not result in lives renewed by the power of the Holy Ghost. More than this, it is willing to have its work tested and judged by its fealty to and its success in the supreme work of bringing men to Christ."[1]

Although institutional methods have, in the foregoing discussion, been considered only as means for "gently luring young men within the influence of the church," and they prove of large value as such, this is by no means their sole purpose or result. They also afford powerful means of keeping them in the church, by furnishing definite avenues through which the new spiritual life may find practical expression and so be strengthened. As clearly indicated in the preceding pages, one of the chief reasons why the church fails to hold young men after it gets them, lies in its failure to provide forms of practical activity worthy of their best endeavor. In supplying this real need such methods have high value. The parable of Jesus, recorded in Matthew 12: 43-45, is of great significance in this connection.

Judged by this double test of both reaching and holding them, institutional church work on behalf

[1] *Modern Methods in Church Work*, p. 5.

of young men, if properly conducted—and that involves always a constant recognition of its ultimate purpose as just stated; the wise use of all means, both primary and secondary, which will contribute to its accomplishment; and such flexibility of methods as a constant study of changing conditions shall find necessary—not only may prove but in many churches is proving a most valuable ally of the more distinctly religious work in effecting their spiritual betterment.

CHAPTER VIII

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

Any survey of modern agencies for the spiritual betterment of young men would be deficient in the extreme if it failed to take account of this great work. The words of Dr. Charles Cuthbert Hall, president of Union Theological Seminary, New York, are well deserved. "If I were asked to name the agency that, within the last few years has been most helpful to the church of Christ, and most successful in winning men to the Christian life, without hesitation I would name the Young Men's Christian Association. By its able system of Bible study, by the virile, hopeful, winsome tone of its meetings for men, by the wisdom of its methods of personal work, and by its cosmopolitan brotherliness, it has, in my judgment, reached the highest level of efficiency attained by the moral and spiritual forces of our time." [1]

A brief résumé of the history of the movement will first be given in order to help to a better understanding of the Association as it exists today. Following this will be a survey of the present condition of the work, with brief mention of the chief points in all of its many departments.

[1] *Association Men*, January, 1902.

The few criticisms to be made will be in line with those in the study as a whole, always with the fullest appreciation of the good that is being done and with the earnest hope of being even in a slight degree promotive of increased efficiency. The material of this chapter has been secured from two sets of reports by secretaries, on general religious work and shop meetings, from personal interviews, and official publications of the Association.

A. BEGINNINGS

The old adage, "Great oaks from little acorns grow," never had clearer illustration than in the history of the Young Men's Christian Association. In 1835 George Williams, the fifteen year old son of a yeoman in the south of England, was apprenticed by his father to a merchant in Bridgewater. Coming under the influence of two or three fellow employees who were earnest Christians, he was persuaded, the next year, to give his own heart to Christ. These few decided to work for the salvation of the other employees, who numbered over sixty. They began by holding prayer-meetings in their own rooms, which were on the upper floors of the establishment, and their efforts soon resulted in over a score of conversions and the spreading of the work to near-by villages.

In 1841 Williams went to London and entered a larger establishment. Here, with a fellow Christ-

ian, the same sort of work was begun. It soon outgrew their little rooms and larger quarters were given by the firm. The movement spread to other establishments and in 1844 a federation of workers was organized, known as the Young Men's Christian Association. This wider work required some public place where men from the different houses could meet, and soon demanded the entire attention of a paid secretary. At some small sacrifice both of these were provided, and the Association was thus established on a firm basis.

Its primary aim, as already noted, was distinctively spiritual, yet it was soon seen that the organization could wisely minister to intellectual needs as well, both as a worthy end in itself and as a helpful means to the promotion of spiritual betterment. A further widening early came in the introduction of social features, likewise doubly justifiable. "Here was the beginning of the fundamental idea of the Young Men's Christian Association, that the religion of Jesus Christ is intended to save, redeem and develop the whole man, body, soul, and spirit—an idea which has become dominant in the modern church, and which was to find its first organized expression in this Association." [1]

A few years later the movement crossed the Atlantic, and in 1851 Associations were formed in Montreal and Boston, in the order named, copied

[1] *History of the Y. M. C. A.*, p. 51.

after the English societies but entirely independent of them and of each other. Here, as in the mother country, the idea soon began to spread and Associations were established in the principal cities. Inside of two years the number was over twenty, and the advisability of a federation began to be discussed. This was accomplished in 1854, at Buffalo, in a convention of delegates from as widely scattered points as Portland and San Francisco, Toronto and New Orleans. The working force of the new voluntary federation was a Central Committee, to "maintain correspondence with American and foreign kindred bodies, promote the formation of new Associations, collect and diffuse information, and from time to time recommend to the Associations such measures as may seem calculated to promote the general object; but it shall not have authority to commit any local Association to any proposed plan of action until approved by said Association, nor to assess any pecuniary rate upon them without their consent."[1] Thus clearly was the independence of each Association defined and guarded, and so continues at the present day. Each is a law unto itself, yet all act in harmony by reason of common aims and a common spirit.

With the establishment of the federation the way was prepared for that large growth which has made the Association one of the most

[1] *History of the Y. M. C. A.*, p. 136.

important factors in the life of our nation for the uplifting and enrichment of young manhood, physically, mentally, socially, and spiritually. The work in the United States and Canada is under the advisory supervision of the International Committee, a development of the earlier Central Committee, with headquarters at No. 3 West 29th Street, New York City. Mr. Richard C. Morse is the general secretary and there are numerous department secretaries.

Meanwhile the movement was spreading to other countries. The community of purpose existing between these scattered and wholly independent organizations led to a recognition of the need of some form of union for the better furtherance of the work. Accordingly on the invitation of the Paris Association nearly one hundred representatives, from both sides of the Atlantic, met in that city in August, 1855. This resulted in the formation of the World's Alliance of Young Men's Christian Associations and the consequent putting of the movement on an international basis.

"The Association had introduced a new institution into society; it had rallied a new social force—Christian young men. It had marshaled them into an organization which was now to step forth and take its place among the institutions of society." [1]

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[1] *History of the Y. M. C. A.*, p. 180.

B. GROWTH

The history of the growth of the Association can not even be sketched here. What it has been, under divine blessing, will appear from the following extract from the January, 1903, number of *Association Men*, the official organ of the movement.

"*The American Association Record for 1902.*

"Twelve million dollars represents in round figures the amount shown on the records of the American Young Men's Christian Associations as expended and available in 1902 for their work, for the payment of bonded debts, for endowment, and for the erection of new buildings. This sum includes in some instances the culminating work of two and three years. . . . The membership list, with lapsed names eliminated, has over-topped 300,000, and the number of Associations exceeds 1,600. There has been steady progress in numbers, in efficiency, and in service; but especially notable and significant is the comprehensive study of Association problems and the apprehension of the needs of young men and the adaptation of the Association to meet them. . . . A movement for the 4,000,000 men engaged in manufacturing pursuits, which will reach skilled mechanics, lumbermen, miners, cotton-mill operatives, etc., has taken shape and will be developed under the International Committee's guidance. Street Railway Associations,

sustained by the traction companies in Brooklyn and Rochester, inaugurate that new movement. . . . The Railroad Association membership exceeds 50,000; Student Department, 40,000; Boys' Department, 50,000; and the Army and Navy, Colored, and Indian Associations show increase. Nearly 30,000 young men are in the evening schools. Working boys between twelve and eighteen are drawn in large numbers into the evening classes and given education as well as evening recreation. The 200 summer camps enlisted fully 5,000 boys. . . . The first permanent building for the Naval Association, costing $450,000, has been opened in Brooklyn and is already crowded to its utmost limits. This has been followed by Associations at Norfolk and Newport. . . . With the sanction of Congress, two new buildings are being erected for soldiers at army posts. Quarters are set apart at seventy-one army posts for Soldiers' Associations, with the approval of commanding officers, and work is done on many battleships. . . . The way has been found to organize and help young men in isolated country places by County Associations. . . . The missionary spirit characterizes the movement. Gifts for foreign work have increased from $55,000 to $80,000, and twelve of the best secretaries have been sent out to foreign lands during the year, and Association work has been extended to Mexico. . . . Growth has been most notable in the Associations of the South, of the Northwest, and among railroad men. . . . There

are now 450 buildings owned, costing over $24,000,000; 1,800 paid officers on the list; the International Committee has secured its first million dollars of endowment, and the State committees have made good progress in the same direction. There has never been so deep an interest and so large an attendance in Bible classes and religious services as in the past year; 78,000 men a Sunday for nine months are in evangelistic meetings, and 43,000 men attend the Bible classes. The number of Associations throughout the world is 7,507, with 620,721 members, owning and occupying 737 buildings, valued at over $32,000,000."

All of the various departments mentioned here will be treated more or less fully further on. This extract has been given as affording a general survey of the manifold work of the Associations, such as could hardly be secured from separate accounts, however concise.

Another indication of the growth of the movement is afforded by the many lines of work carried on by the great city Associations, for example the one in Chicago. It is organized on the metropolitan plan, with a general board of managers, trustees and officers. The work is divided into three branches, general, railroad, and student. There are five general departments, one at the center of the city, occupying one of the finest Association buildings in the world, and the others in outlying districts. Five railroad departments offer physical, mental, and spiritual advantages

to a class of men to whom millions of people daily entrust their lives. Sixteen student departments, in connection with as many colleges and professional schools, help to counteract the too often antispiritual tendencies of student life and to insure trained leaders, both ministers and laymen, for the churches. A foreign secretary is also supported in the Island of Ceylon. The annual budget is over $150,000, while the total value of all property is over $2,000,000. The general secretary is Mr. L.Wilbur Messer.

C. MEMBERSHIP BASIS

A marked feature of the history of the Association has been its constant adherence to the principle that it is primarily a Christian organization, with active membership limited to professed followers of Jesus Christ. In the constitution of the original Association, formed by George Williams and his associates in London in 1844, it was provided: "That no person shall be considered eligible to become a member of this Association unless he be a member of a Christian church, or there be sufficient evidence of his being a converted character." [1]

In the founding of the Boston Association, in 1851, the question was an acute one, owing to the large number of Unitarian and Universalist churches. After much consideration the promoters of the movement unanimously adopted a con-

[1] *History of the Y. M. C. A.*, p. 41.

stitution providing for two classes of membership: (1) active, confined to members in regular standing of evangelical churches; (2) associate, any young man of good moral character, such being entitled to all the privileges of the Association except eligibility to office and voting.[1] Upon the establishment of the World's Alliance at Paris, in 1855, the following statement was adopted as the fundamental principle of the Association movement: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among men."[2] This has been known ever since as the Paris Basis and is considered "the most notable declaration of Association history."

It was perhaps in part due to the characteristic American spirit of independence that the question continued to be debated in this country, for since every Association is an independent body it may make its own regulations. The need was increasingly felt of some authoritative statement upon the qualifications for active membership. As there was no governing body, this could only take the form of a resolution at one of the annual national conventions, defining what Associations should be entitled to representation.

[1] *History of the Y. M. C. A.*, pp. 115-117. [2] Same, p. 177.

At the Detroit convention in 1868, the following was adopted: "*Resolved:* That as these organizations bear the name of Christian and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical, and that such persons and none others should be allowed to vote or hold office."

At the Portland convention, in 1869, the following definition was added: "And we hold those churches to be evangelical which, maintaining the holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings, and Lord of lords, in whom dwelleth the fulness of the Godhead bodily, who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree), as the only name given among men whereby we must be saved from everlasting punishment, and unto life eternal."[1] The last four words were added by the International Convention of 1893.

This test need not bar any young man from enjoying all the privileges of the Association and that to a large extent it does not do so appears from the fact that in one case, the central depart-

[1] Pamphlet on *The Test of Active Membership*, pp. 14, 15.

ment in Chicago, there are more members who belong to Roman Catholic churches than to any Protestant denomination, while there are very nearly as many Jews as Lutherans, besides a considerable number of Unitarians and Universalists.

On the other hand, the experience of half a century has demonstrated the wisdom of adherence to this test. It is the distinctively religious element in Association work which furnishes a substantial basis for the whole. "The character of the work of the Association is first and frankly Christian. It does not apologize for its faith, and in the fullest and largest measure endeavors to make its faith and the influence of that faith of first and supreme importance. It stands for the common faith of the evangelical churches, all of which are, under its charter, represented in its membership and boards of managers."[1] While its privileges are open to all, its government is wisely intrusted only to the members of the churches which it represents.

D. LINES OF WORK

1. *Religious.* Turning to a survey of the many lines of Association activity the distinctively religious naturally comes first, not only because it was first developed but because it is of the first importance. It is primarily for the spiritual betterment of young men that the Association exists,

[1] *Chicago Association Report*, 1901, p. 9.

and the chief means to the attainment of this end is distinctively religious effort. Its other work may be done with the greatest success, but if this be left undone the Association, as such, has no justification for its existence—it is only a club, and not a distinctively religious organization. "The Young Men's Christian Association is differentiated from merely recreative, educational, or ethical movements by its pervading spiritual intent and its aggressive religious activity. The establishment of righteousness through complete self-surrender to and faith in Jesus Christ as Saviour and Master is its fundamental and controlling purpose." [1]

There are several divisions of this work:

1) *Bible study.* This is subdivided into four sections; (a) general, to furnish a comprehensive grasp of the Scriptures; (b) devotional, for the promotion of spiritual growth; (c) for training in public work, as church and Sunday-school; (d) evangelistic, for winning young men to Christ. A large number of carefully prepared and graded courses have been provided by able teachers, covering the entire range of Bible history and teaching, and such related topics as New Testament Greek, hymnology and practical problems. These usually contain twenty-five lessons and end with a written examination, the questions being furnished by the International Committee, and certificates granted by them. In the Boston Asso-

[1] Pamphlet on *The Religious Work: Principles and Methods*, p. 5.

ciation there were seventeen classes the past year; Philadelphia, twenty-one; Rochester, twenty-seven; Buffalo, twenty-one; Cleveland, forty; Dayton, twenty-eight; Chicago, eighteen; St. Louis, twelve. Occasional Bible lectures are given on themes of general interest, and home study courses have been introduced for those who can not attend the classes.

2) *Religious meetings.* These are of various kinds, but the best known, held by practically all city Associations, is the Sunday afternoon men's meeting. This commonly, though not always, has a distinctly evangelistic purpose, and is thus the direct successor of the meetings first established in London by Williams and his associates. Some of its advantages are thus given by several secretaries. "We get hold of a class of men who are prejudiced against churches and will not attend their services; we aim to reach men who sleep late Sunday mornings and spend the evening in social pleasures, and so would not be in any religious service but for this; men are brought under gospel influence who would not be otherwise, and are led to conversion and church membership; a distinctively men's meeting appeals to many and some will take a stand who would not do so in a mixed meeting; many night workers find this their only opportunity for attending a religious service on Sunday; it is good as a common meeting for members of different churches, thereby promoting wider Christian

fellowship." That it is sometimes so conducted as to be practically another church service and hence to become to some extent a rival, overtaxing the strength of some and giving to others an excuse for not attending evening services, is no doubt true. On the whole, however, there can be no question but that it is a great power for good, and one that deserves even heartier support.

In the Cleveland Association the "pleasant Sunday afternoon" idea has been largely developed, the purpose being to furnish a wholesome and thoroughly enjoyable counter-attraction to the many distractions that in most cities are turning a religious holy-day into a secular holiday. Beginning at a quarter before three o'clock, a musical program by the Association orchestra is followed by an address by some speaker of local or national reputation. At four comes a social half-hour, when men stroll about the commodious building or listen to an informal program of vocal music. Bible study occupies the next three-quarters of an hour, voluntary groups being formed on lines of social affiliation and the topics discussed with the utmost freedom. The afternoon closes with supper in the gymnasium, for which each pays a small fee covering the cost. From first to last those in charge try to make the afternoon as completely informal and genuinely social as possible in keeping with the title "The Sunday Club." The plan has proved very

popular, and the Association workers have thus been brought into close touch with many young men whom they would not have reached otherwise.

Smaller meetings, more distinctively for the furtherance of personal spiritual life, are commonly held, as also morning and evening prayer services, usually quite informal. There are special meetings daily during the Association Week of Prayer, beginning with the second Sunday in November, and also at such other times as may seem advantageous. Large city Associations often hold noon meetings every week-day, this having been the custom in Chicago for thirty years. Meetings are also held outside the Association quarters, as in jails, hospitals, churches, tents, and shops. The last named will be presented in a special section.

Some idea of the effectiveness of the distinctively religious work appears from the number of professed conversions reported by many Associations for one year, among them being St. Paul, 210; Des Moines, 77; St. Louis, 100; Chicago, over 200; Dayton, 74; and Rochester, 300. That many who are thus converted do not become church members is unfortunately true. The reason lies chiefly in the lack of coördination of the Association and the churches, which will be considered in the last section of the chapter.

3) *Personal work.* By this is meant direct individual effort to win young men to Christ.

This is usually furthered by a personal workers' league, which meets regularly for Bible study and consultation, under an experienced leader. The ultimate success of evangelistic meetings depends in large measure upon the close co-operation of this form of service. The public speaker sows the gospel seed broadcast; the personal worker reaps the harvest a stalk at a time.

4) *Shop meetings.* This is one of the most recent forms of Association activity along distinctively religious lines. It practically combines all three of the foregoing methods of work, and consists in the holding of religious meetings, often for Bible study, in shops and factories during the noon intermission, supplemented by personal work. The only printed matter dealing specifically with this new work is a pamphlet on Shop Bible Classes, published by the Cleveland Association, and since it is out of print, some extracts follow.

"The new movement differs from the sporadic attempts to evangelize workingmen through lay sermonizing, in that it seeks to aid the men in understanding the simple and fundamental truths of Scripture. This they like and engage in with enthusiasm. One of our chief obstacles has been the memory of meetings held at sundry times by well-meaning persons who treated the men as objects of effort, rather than as comrades with good minds and warm hearts. . . . No controverted themes are discussed. Men of all creeds

and no creeds are there. The simplest methods of teaching the great fundamental truths of the Bible are followed. The attendants are both Protestant and Catholic—one class is as greatly interested as the other. . . . The influence of such work is felt in every shop where established. Profanity and impure conversation have decreased, and indirectly a friendly feeling fostered between employer and employee. Employers often coöperate by furnishing books and organs. It also encourages honest and faithful service among the men, by cultivating a robust moral sentiment.

"The meeting takes the form of a Bible study rather than an evangelistic address. Experience seems to show that interest can be maintained longer with this means than any other. The men never seem to weary of handling the Testament, reading the lesson and making themselves believe they are studious members of a Bible class, learning something by their own effort every week. Winter and summer they attend with increasing interest and numbers. . . . The study is made in an expository manner. It is not possible to develop the lesson by means of questions at first, yet it can be put in that form. The leader may have to answer most of his own questions for a time but, to a great extent, the benefit of the question method will be secured, as the men will attempt to answer in their own minds and gradually grow bold enough to answer audibly. . . . A large

chart of manila paper, three by five feet, with the outline printed in letters large enough to be read fifty feet away, is a helpful auxiliary. If left in the shop, it aids the men in discussing the topics through the week, and advertises the class to new men."

The whole service must be bright, interesting and brief. In the Cleveland shops, the noon intermission being only half an hour, exactly twelve minutes are taken for the meeting. "Care must be exercised not to attempt too much. A few points clearly presented and well illustrated have proved the most potent in reaching the men." Music proves a valuable ally. "At the beginning of the work in a shop, nothing will make it so popular as good music. Occasionally the entire time can be given to a musical program. In modern shops, where there are conveniences for eating, music can be given while the men are at lunch. This both aids digestion and leaves additional time for the Bible study. After all, the best thing is to get the men to sing themselves. Nothing is so good for them as a heartily sung hymn."

In such a work, with meetings but once a week and no chance to speak afterward to any who may manifest special interest, the results in the way of conversions, of which there have been several, will come slowly and must be gathered by personal work. But even if no conversions occur, results such as those before indicated amply repay

all the effort. In Cleveland there are now fifteen classes meeting weekly, with a total attendance of fifteen hundred. All are studying "The Story of Jesus," a course designed by Mr. Augustus Nash, the religious work director of the Association. The men are provided with New Testaments (paid for by themselves, their employers, or the Association) and cards containing the topics and references. The classes are conducted by volunteer workers, who meet weekly for consultation and study.

In Dayton, Ohio, there are eight shop meetings held weekly, with an attendance of fourteen hundred. These are of a more general and distinctively evangelistic character. Mr. G. N. Bierce, a prominent Association worker of wide experience, writes: "A popular gospel hymn is sung to call the men together. The leader then reads a brief portion of Scripture, selecting a passage containing practical and helpful lessons to men in their everyday life. This is analyzed, bringing out a few points clearly and sharply, which are sometimes written with crayon on large brown paper. Another hymn is sung, a prayer offered, and good-bye said. The time being so limited, everything must be crisp, sharp, and pointed. Several of the men have been converted and added to the churches. Our great shops and factories afford a splendid opportunity for carrying the gospel direct to the men employed therein, and, in my judgment, the Association is

incomparably superior to any other existing agency for performing this important service. This work furnishes another demonstration of its ability to appreciate and provide for the needs of men." One unusual feature of this work in Dayton, and occasionally elsewhere, is its approval by Roman Catholic priests.

At Louisville, Kentucky, ten such meetings are held each week, seven at Warren, Pennsylvania, and one or more in upwards of about one hundred other places. Some follow the Cleveland plan of consecutive Bible studies, and others the Dayton plan of a more general service, each of which, with capable leadership, brings results that are of inestimable value. A single instance of the value of these shop meetings is worth noting. In one city the owners of a large establishment, employing men of eight nationalities, told the secretary that they were sure he could not accomplish anything, since even they were afraid of their men, but he might try. He did try; a large and successful class was established, and one result was such a gratifying change in the moral tone and temper of the men that the firm now contributes, unsought, two hundred dollars a year to the Association as a token of appreciation, whereas nothing was given formerly.

This is clearly one of the most promising fields of activity now before the Association, and will doubtless be largely entered into in the near future. The extra expense is trifling, the largest

annual cost being two hundred and fifty dollars, and in this case—Dayton—the men themselves provide for all of it.

5) *Office Bible classes.* Another work has been started the past summer by the Cleveland Association, similar in character to the preceding but for business and professional men and clerks. Three Bible classes were established in office buildings in the heart of the city, meeting weekly for thirty minutes during the noon hour. Two of them meet in a bank director's room and the third in an assembly room. Despite the unfavorable time of year the enrolment has been nearly sixty, and the success attending the inauguration of the work has been such that it is to be rapidly enlarged.

This newest form of extension work for the Association deserves high commendation, both in principle and method, and will doubtless be taken up soon in many other cities.

6) *Foreign missions.* Although originated for the purpose of helping young men in local communities, the work of the Associations has now spread to missionary fields. Inasmuch as there are some who criticize the Associations for taking up work which, according to their own ideas, should be done only by the churches, the following statement by a member of the International Committee is worth noting: "We have never occupied a foreign field except at the earnest request of the missionaries on the field, and in

nearly every case the request has had to lie in the office of the Committee for one or more years before we were able to answer the call of these earnest men of God, who beseech us to send out our secretaries to do the work there that our young men are doing in this country."[1]

This work was undertaken in 1899, and there are now thirty secretaries on the foreign field, of whom five are in Japan, one in Korea, seven in China, thirteen in India, one in Ceylon, two in South America, and one in Mexico. The total number of Associations is 300, 145 of which are student organizations. The approximate membership is 14,000, of whom 3,600 are professed Christians.

For the arousing and sustaining of interest in this world-wide movement occasional public meetings are held, and classes established for the study of fields. There is an extensive list of publications, and a quarterly periodical called the *Foreign Mail*. In many Associations the missionary interests are in charge of a Volunteer Band, which corresponds to that in the student department. Several provide the entire support of a foreign secretary.

2. *Educational.* The close union of the spiritual and intellectual elements of human nature was recognized from the beginning of Association work. A reading-room and library were among the features of the first quarters occupied by the

[1] *Boston Jubilee Report*, p. 233.

London Association, and these were soon supplemented by popular lecture courses. Classes for instruction in ancient and modern languages, mathematics, book-keeping, history, and essay writing, were in operation as early as 1850.[1]

The Associations in the United States have developed the educational work to a high degree. In the Boston Association, for example, the Evening Institute, as this department is called, offers from one to six years of continuous study in over one hundred lines of work. Its courses, text-books and methods are duplicates of those employed in the best day schools. The teaching force numbers sixty experienced men, selected for professional ability and high moral character. Instruction is offered not only in all the common branches, but in such lines as art, architecture, music, civil service, engineering, ancient and modern languages, literature, higher mathematics, naval architecture, navigation and seamanship. In a recent year nearly seventeen hundred young men availed themselves of these classes. A day school, from three to five o'clock, has also been established for the benefit of men employed at night.

Ordinarily, however, the educational work of the Association is quite distinct from that of regular schools. "It does not presume to duplicate or compete with the public or private schools, academies, or colleges, which restrict their efforts

[1] *History of the Y. M. C. A.*, p. 67.

largely to the fundamental education of those who are professionally students, and whose training comes largely as the result of activities within the school room. On the other hand, it does seek to stand for leadership and aid in the supplementary education of the great majority, who can not be professionally students, but whose training, resulting from their daily life activities, is deficient without the complement that will come from adapted instruction and well-directed intellectual endeavor."[1]

Many Associations also have an extensive course of day instruction. In Chicago the Association College of the central department is subdivided into five regular day schools, in session the entire year; namely: English, for common branches; Commercial, for bookkeeping, banking, and general office work; Stenographic, for shorthand and typewriting; Technical Preparatory, fitting for engineering schools, manufacturing, or skilled trade work; and College Preparatory. The evening schools, from September to June, are College Preparatory and Supplemental, the latter offering sixty courses. There is also a boys' summer school for those who wish to make up back work or prepare for promotion.

A significant movement is being inaugurated in Chicago for the extension of the educational work. In large establishments remote from the center of the city the employers have for some time been

[1] *Association Men*, September, 1901, p. 445.

asking that the Association conduct evening classes similar to those at its headquarters. This is about to be done, and will thus bring the Association into touch with large numbers otherwise unreached, many of whom may, by the personal influence of its teachers, be led to become disciples of the great Teacher.

The educational work is carried on by all the large Associations and many of the small ones. Annual examinations are held under the direction of the International Committee, and the certificates awarded to successful students are recognized at their face value, in lieu of examination, by over a hundred colleges and universities.

3. *Physical.* "It belongs to the fundamental idea of Association work that religion saves the whole man, and whatever helps to make him a better man in body, mind or spirit, lifts him to a higher life."[1]

Practical recognition is given to the physical side of this idea by over five hundred gymnasiums, with a hundred thousand attendants. Three hundred directors and assistants are employed in this work, which is conducted on approved scientific lines. The subordination of the physical to the spiritual is evidenced by the fact that Christian character is a requisite qualification of a director. They are expected to be leaders in Christian service, and last year over one hundred of them taught Bible classes, over

[1] *History of the Y. M. C. A.*, p. 69.

eleven hundred of whose members joined churches. A large measure of spiritual good also results from the purely physical training, with its attendant instruction in the care of the earthly house of the spirit. While there may sometimes be a tendency to exalt muscular Christianity unduly, the result on the whole has been of great benefit to distinctively spiritual life. Health of spirit no less than health of mind is promoted by health of body. The old-time pillar saint, whose chief visible claims to sanctity were bodily deformity and abstinence from ablutions, is no longer a spiritual ideal for young men, thanks in no small measure to such work as the physical department of the Association is doing.

4. *Social.* Although it has been common to speak of Association work as three-fold, corresponding to the preceding lines of work, yet the social element in human nature has always been recognized. In the first rooms of the London Association provision was made for this need. Every Association renders valuable service to young men by providing a center for social life, thus enabling them to spend their leisure hours in a wholesome and Christian environment. In the words of President Roosevelt: "The Young Men's Christian Association would have demonstrated its value a hundredfold if it had done nothing more than furnish reading-rooms, gymnasiums, and places where, especially after nightfall, those without homes or without attrac-

tive homes could go without receiving injury."[1] All Associations have social committees, and in many the importance of the work is recognized by the establishment of a separate department for its promotion, with a director in charge.

E. SPECIAL CLASSES

1. *Students.* Religious societies existed in American colleges over a century ago, but they had no affiliation with each other. In 1858 Associations were organized in the Universities of Michigan and Virginia, and many others followed. In 1877 the International Committee appointed Mr. L. D. Wishard secretary for college work, with the addition, in 1888, of Mr. John R. Mott, and in recent years of others, one of whom gives his entire time to the promotion of Bible study. The Associations have become a large power for good in student life, and have had no small part in its transformation from the notoriously godless condition that prevailed even in colleges under denominational control two or three generations ago. Many of them have finely equipped buildings which serve as centers for religious and social life.

One enjoyable and profitable feature of the student work is the holding of summer conferences at Northfield, Massachusetts, Lake Geneva, Wisconsin, and other places, where study, conference, and recreation are happily blended. By

[1] *Century Magazine*, October, 1900.

such means as this and the holding of conventions much has been done to remove the bitter hostility once existing between educational institutions. In the words of President Wilson of Princeton University: "This movement has done more to bring the colleges into sympathy and comradeship than any other. The things that bind men together are not the rational processes of the mind, but the movements of the spirit, and when you get men's spirits bound together, you have them in a brotherhood whose bonds can not be broken."[1]

Bismarck said that one-third of the graduates of the German universities ruled the empire, and a similar state of affairs is coming to pass in our own land. The work of the Associations, in helping to make these coming rulers men of earnest spiritual life, is of inestimable value for the future welfare of the nation. Within the history of Association work, the proportion of Christians in American colleges has changed from less than one-third to more than one-half, a result due in no small degree to this agency. Over thirty thousand conversions of students are traceable at least in part to its work. *The Intercollegian*, a monthly magazine, is the official organ of the student work.

A marked feature in connection with the religious side of modern student life is the Student Volunteer Movement for Foreign Missions.

[1] *Association Men*, January, 1903, p. 160.

American interest in world-wide evangelization is largely traceable to the famous "haystack prayer-meeting" at Williams College, Massachusetts, when a small group of students consecrated their lives to this work. It was due to their zeal that the first foreign missionary society in the United States, the American Board of Commissioners for Foreign Missions, was founded in 1810. In many colleges and seminaries societies were organized for the promotion of interest in foreign missions, and in 1880 the American Inter-Seminary Missionary Alliance was established, which has since been merged into the Student Department of the Association.

The Volunteer Movement originated at Northfield, Massachusetts, in the summer of 1886, when two hundred and fifty students from many colleges came together on Mr. Moody's invitation to attend a summer conference. One result was the decision of a hundred young men to devote their lives to the service of their Master in foreign lands. Two were appointed to visit student centers during the year, and later the work was put on a firm basis by careful organization. There is an executive committee, supplemented by an advisory board consisting of eight representatives of the leading denominational missionary societies. Nine secretaries give their entire time to the work. Two attend to office business, one to the educational work, and six visit all the higher institutions of learning in

the country. They present the claims of the foreign work, establish Volunteer Bands of those who are willing to go to the field, organize classes for mission study, start missionary libraries, confer with committees and officers, and in every possible way advance the interests of the work. Quadrennial conventions are held, the last being at Toronto, in 1902, with an attendance of nearly 3,000 registered delegates, of whom 247 were members of faculties, 107 foreign missionaries, and 82 representatives of missionary boards of all denominations.

No missionaries are sent out, but all volunteers are referred to the boards of their respective denominations. It is simply a recruiting agency and as such has proved a great power. Over two thousand volunteers have gone to the field, serving in connection with fifty societies in all parts of the non-Christian world. The movement has spread to the churches and the student campaign is now an established feature in several denominations, bands of students spending their vacations and, in one case, an entire year, in church visitation. Student life in foreign countries has also been reached, and a World's Student Christian Federation established, with work in all the great university centers. There is probably no one movement that is rendering larger or more valuable service to the cause of foreign missions than this one among students of our own and all lands for the realization of

its heroic watchword: "The evangelization of the world in this generation."

2. *Railroad men.* Another evidence of the presence of the "spirit of life in the wheels" of this great religious machine is the extension of its work to other classes of young men than those among whom it began operations.

Through the reformation of a railroad employee in Cleveland a work was begun for railroad men in the union depot by the holding of a preaching service on Sunday. For a time the city pastors conducted these services but soon, and partly at their suggestion, the Association took up the work. The managers of the roads fitted up a reading-room, and the first railroad Association was soon established, in 1872. Inside of a few years many others were organized, and in 1877 the International Committee appointed a special secretary for the work. It has had a large growth, until there are nearly two hundred Associations, many with fine buildings, providing not only all the accommodations of a city Association, but often boarding facilities.

The special need for such work among the hundreds of thousands of young men connected with railroads, including express and mail service, lies in the nature of their work, which requires so much absence from home and often necessitates many hours of unemployed time at division points. Whereas formerly the saloon and the brothel were about the only places of public

resort open to the young man out on his run, now he can have rest and recreation and refreshment amid the most wholesome surroundings. An evidence of the practical appreciation of these opportunities by the men is found in the fact that while Roman Catholics are not eligible to active membership, in many railroad Associations they outnumber the men of any other denomination, and in at least one place all of them together.

From the outset of this movement railroad officials have been cordial in sympathy and hearty in support. In many cases they erect the buildings as a proper item of expense for the equipment of the road, and also contribute to the cost of operation. Prominent officials say of this work: "The Association does more in fitting men to fulfill their duties for the safety of the public than all the patent appliances of the age." "If we surround our men with better influences we shall have better men—physically, intellectually, socially, morally. In my judgment, the Young Men's Christian Association is better adapted to change the environment of the railroad man than any other existing institution." "While it may be urged by some that it is no part of the business of a railroad company to make Christians of the men, it is very much its business to make sober, moral men of them. Any money successfully expended for that end is well expended and will bring manifold returns in better service, better care of stock and track,

real economy in all expenditures." "I believe that the work carried on by the Young Men's Christian Association could not be done as effectively by any other organization. We have abundant testimony from railway officials who have tried to accomplish the same results without the religious element, that the experiments have been failures. The religious feature of the work is the basis of its permanency and success."

3. *Traveling men.* A special work on behalf of commercial travelers was inaugurated in 1879, and a secretary appointed by the International Committee. This was afterward discontinued as a separate department, and each Association left to attend to the needs of this class, with the coöperation of the Committee. A special ticket entitles the holder to the privileges of any Association.

4. *Wage earners.* For many years it has been recognized that, with the exception of the railroad work, the Associations were doing but little for the great body of wage-earners commonly known as workingmen. Mr. H. E. Coleman, secretary of the Weymouth, Massachusetts, Association, has made a special study of the industrial work and furnishes the following.

"In upwards of four hundred Associations conducting educational work, 48 per cent of the thirty thousand students belonged to the industrial class. Thirty-seven representative Associa-

tions report an average of 37 per cent of their members belonging to this group. Thirty-nine of their classes were in distinctly industrial courses, with mechanical drawing as the most popular. Nineteen Associations report nearly twenty-five hundred books on kindred topics.

"The attitude of employers toward the Associations appears in the fact that twenty-four report over $15,000 subscribed annually by industrial corporations for current expense, and four report nearly as much from similar sources for buildings. There are a number of Associations wholly for the use of employees. The Johnson Iron Company at Lorain, Ohio, gave a building and furnishes $2,000 a year for the support of the work, while the Westinghouse Company at Wilmerding, Pennsylvania, a lumber company at Stamps, Arkansas, and the Vermont Marble Company at Proctor, Vermont, have pursued a similar course, the building at Proctor costing $30,000. In each case the men themselves pay moderate fees (as in the case of the railroad Associations), thus preserving a spirit of manly self-respect.

"The fact that the Young Men's Christian Association is rising to its opportunity for extending its work to young men of the industrial group is further shown in the recent appointment of Mr. C. C. Michener as Industrial Secretary of the International Committee. He will give his whole time to the development of Associations in industrial centers. A large number of corpora-

tions have already asked him to consider their institutions as possible places for the establishment of Associations."

5. *Army and navy.* In May, 1861, the New York Association undertook religious work in the camps and barracks in and about the city. In October of the same year it called a meeting of all Northern Associations, resulting in the establishment of the United States Christian Commission. For four years a great work was carried on among soldiers through the agency of the Commission, which was not at all limited to the Associations, distributing relief in money and supplies to the value of over five million dollars, and employing the services of over five thousand men and women in hospital and evangelistic work. During the war both Northern and Southern Associations gave practically all their attention to work of this sort.

The outbreak of the war with Spain furnished another great opportunity. Inside of two months there were forty regimental and brigade tents in charge of sixty secretaries, the numbers increasing later to ninety and one hundred and seventy-five respectively. A splendid work was done along the various lines of Association activity, and is still being carried on at army posts, both at home and in the new island possessions. A similar work for the navy was inaugurated and a fine property, costing $450,000, has been recently dedicated at the Brooklyn Navy

Yard. The work has the hearty approval and coöperation of the United States Government.

6. *Colored men.* While the Associations do not draw the color line, it has been found advisable to have separate organizations in the South. It originated in a request of the colored ministers of Richmond, Virginia, for an extension of the work among the freedmen. The work was organized in 1879, and now has two colored secretaries. It has had a moderate growth, partly in cities, but mostly in schools. Where the colored Associations are weak, an advisory board of leading white citizens is sometimes established. Speaking of this work, Mr. Booker T. Washington said: "One of the best things you can do for a young black man in the South is to help the Association in making him the most useful and the most reliable Christian in his community." [1]

7. *North American Indians.* Work among this race originated in 1881 in the spontaneous rise of organizations among the Sioux closely akin to the Associations. In 1885 they were represented in the annual conventions of Minnesota and Dakota. In 1894, in response to the earnest request of the Indian young men and the missionaries working among them, one of their own number, a graduate of Dartmouth College, was appointed as a special secretary to develop the work. A successor was appointed in 1898, also

[1] *Jubilee Report*, p. 141.

one of their own number and thoroughly educated. There are several Association buildings, and great good is being done.

8. *Boys.* Association workers have not overlooked the vital fact that the trend of a young man's life is already determined to a large degree by the time he is eligible to membership. As early as 1873 some Associations held special meetings for boys, and work for them along practically the same lines as for young men now has a place in most Associations. There are some fifty thousand boys in the various junior departments, and the number is growing rapidly.

"The work of the past year has been characterized by the attention given to working boys. We have begun to realize that this work has a direct relation to reaching the industrial classes. Increased attention has also been given to the needs of high school boys, especially along religious lines. Much careful, prayerful experimenting is being done in meetings for these older boys and in directing them in Christian service." [1]

F. TRAINING SCHOOLS

It is not any enthusiastic young man with a pleasant smile and a stock of Bible proof texts that can be a successful Association secretary. A thoroughly trained mind, as well as a deep spiritual life, are no less essential to the highest success here than in the ministry. More and

[1] *Association Men*, January, 1903, p. 158.

more the secretaryship is getting to be a distinct calling, demanding the highest qualifications of body, mind, and spirit.

Recognition of this fact finds expression in two training schools, each with able instructors and good equipment, at Springfield, Massachusetts, and Chicago, the latter holding a summer session at Lake Geneva, Wisconsin. These offer training in all lines of Association activity and have been instrumental not only in supplying a rapidly growing demand but in bettering the quality of the supply. With the consequent raising of the secretarial standards will come increasing power for good on the part of this modern agency for promoting the spiritual welfare of young men.

Another means for increasing the efficiency of general secretaries is a biennial conference. An indication of their value is furnished by Mr. Oates' study of *The Religious Condition of Young Men*, mentioned in the first chapter, it having been prepared for one of the conferences. The reception of this paper, which was based on careful sociological research by Mr. Oates and his associates, and the demand for it in book form, are hopeful signs for the future of Association work.

G. WOMEN'S AUXILIARIES

While the work of the Associations is all for men it is by no means all done by them, and no

survey of their manifold activities would be complete without recognition of the help often rendered by large-hearted women. Over five hundred Associations are blessed with such organizations, which not only provide financial support but by wise counsel and manifold service promote their efficiency, especially in social lines. The Women's Auxiliary of the International Committee has given special attention to work among soldiers and sailors, and the splendid Navy building in Brooklyn is one result of their consecrated efforts.

H. YOUNG MEN NOT REACHED

Human limitations are such, and wisely, that no one organization can do everything. With all their manifold activities and magnificent achievements, there is much that the Associations have not yet been able to do or even attempt. When it is remembered that the movement has but recently passed the semi-centennial mark, and that its present condition is the result of the work of men still in the prime of life, it is seen to be but in its infancy. Without the slightest disparagement, therefore, attention is here turned to fields yet untouched.

With the exception of the Student and Indian Departments, Associations are found almost exclusively in the larger towns and cities, yet even here the vast majority of young men are unreached. For example, in five hundred towns

and cities having a population in 1900 of over six million men from sixteen to forty-four inclusive, less than 3 per cent of them were members of Associations; in forty-eight Illinois towns and cities, less than 2 per cent; in Chicago, a little over 1 per cent.[1] The total male population of the United States between sixteen and forty-four, the ordinary range of Association ages, is nineteen million, while the total Association membership, exclusive of boys, is about two hundred and thirty thousand, or 1.2 per cent. Even after making a generous allowance for the large and valuable influence exerted indirectly, it is evident that the Associations have made little more than a good beginning.

Attention has already been called to the fact that the industrial classes are more largely unreached than any other, and to the new movement in their behalf. The classification of the four thousand members of the central department in Chicago shows this with almost startling clearness: clerks, 50.2 per cent; managers, 15.4 per cent; skilled laborers, 10.3 per cent; professional men, 8.7 per cent; students, 5.8 per cent; unskilled laborers, 1.8 per cent; unclassified, 7.6 per cent.[2] While the preponderance of clerks and managers is in this case due in some measure to the location of the department in the heart of the business district, these figures would fairly hold for city Associations in general.

[1] *Religious Condition of Young Men*, p. 32. [2] Same, p. 36.

Very few smaller towns have as yet been touched. It has been found by dear experience that unless the Association can have the permanent basis and acknowledged standing afforded by a building of its own, it is apt to have a short existence. Every such failure makes a later and larger work far more difficult. For this same reason the young men of the great agricultural class are as yet unreached. A new and growing movement for county work has recently been inaugurated that promises much for the help of young men in small towns and rural districts. "Fourteen counties are now organized with county secretaries in six states. Four states have assistant secretaries for the development of the work, and four others are about to undertake it."[1] A special secretary for county work will probably be appointed by the International Committee in the near future.

A smaller but by no means unimportant class of men as yet unreached by the Associations is made up of sailors in our merchant marine, both on salt and fresh water. Their needs, however, have not been forgotten, and provision will be made for them as soon as possible.

On the whole, it may be said that the Associations are fully alive to the needs of the millions of young men yet beyond their influence, and that their work will be extended as rapidly as may be made possible by the growing means at their

[1] *Association Men*, January, 1903, p. 164.

command, and at the same time consistent with safe and solid growth.

The words of the venerable founder in his New Year's message for 1903 well express the principles and aims of the movement:

"The Young Men's Christian Association is essentially a 'Forward Movement.' Every year has been marked by growth. But 'Go' must still be our watchword. We have as yet but touched the fringe of our possibilities. The world is our territory. 'Go ye,' says our Master, 'into all the world.' Life becomes increasingly strenuous. Problems press for solution. The air is full of questionings and inquiries. As Associations, we must keep in touch with the spirit of the age, not to yield in any measure to its seductive influences but to permeate it with the elevating principles of Christianity, to lift its standards, to ennoble its aims, to raise its ideals, and to win young men to Jesus Christ. This has been the object of the Young Men's Christian Association since its formation, and it is upon these lines that we go forward. We will go in the strength of the Lord God." [1]—*George Williams*, Knight.

I. THE RELATION OF THE ASSOCIATIONS TO THE CHURCHES

All who have had any experience in Association work recognize this as a practical problem of much importance, and it deserves consideration

[1] *Association Men*, January, 1903, p. 166.

even in so necessarily brief a discussion as the limits of this study compel. Among the questions sent to pastors were these: (1) What do you think of the spiritual results of Young Men's Christian Association work? (2) How could its spiritual efficiency be increased? (3) Is it a rival or helper of the local church, and wherein? (4) How could the two be better coördinated in work for young men?

1) To the first, fifteen replied, excellent; thirty-seven, good; nine, fair; five, not commensurate with other work and the labor involved; twenty, small; five, unsatisfactory; fifteen, practically no results.

2) To the second the replies were much more scattered. Twenty-five suggested a greater emphasis on the distinctly spiritual work; twelve, closer coöperation between the Associations and the churches; ten, more broad-minded and deeply spiritual secretaries and officers; two, increased emphasis on intellectual as distinguished from merely emotional religion; two, a broader policy, not too strictly evangelical. Among those from only one were: more reality in its theology; wider scope of Christian teaching; more common sense in religious instruction; more emphasis on practical Christian work and personal relation to the church; more of service for others and less of others for it; omit religious services and send members to church; magnify the functions of the local church; less "glad hand" and more manly

interest; while one pastor, who teaches a large and highly organized young men's Bible class, such as those referred to in a preceding chapter, says: "I don't know that its spiritual efficiency can be increased. The Association is an excrescence on the body ecclesiastic, due to the failure of the church to do its duty."

3) Answers to the third question showed that sixty-nine regarded the Association as a helper of the local church, twenty-seven as a rival, and eight as neither one.

4) For the closer coördination of the Associations and the churches in their work for young men nine suggested more intimate relations between pastors and secretaries; seven, that the churches recognize the Associations as their institutional departments for young men; seven, that each church have its young men organized into a branch of the Association; ten, that mutual sympathy and interest be promoted by all possible means; three, that the Association hold evening services in the churches; five, that there be some organic connection, as by pastoral supervision, joint committees, and the election of directors by the churches; while three wish no attempt at coördination, but prefer that the churches should look after all the spiritual interests of young men, leaving to the Associations the physical mental and social interests.

In this connection the words of Dr. Washington Gladden are worth noting: "The work of the

Young Men's Christian Association must be done by the young men who are members of the churches, and the pastor will regard this as one of the fields in which his force is employed and will gladly surrender such of his young men as may be needed to this important work. It is one of the cases in which the church, for Christ's sake, loses its life that it may keep it unto life eternal." [1]

It is to be remembered that these opinions are almost all from men who are pastors of large churches representing all denominations, and who have been more than ordinarily successful in dealing with young men. Fairness, as well as a desire to make this study one of real value, required that the secretaries also be asked to reply to similar inquiries, and the following were made: (1) Many pastors regard the Association as a rival; to what extent is this true, and if at all, how may it be obviated? (2) Wherein could your Association be of larger and more direct help to the churches? (3) Wherein could the churches be of larger and more direct help to your Association? (4) How could the two be more closely coördinated in work for young men? (5) Would Association work be justifiable if confined to physical, educational and social lines, leaving all distinctively religious work to the churches? (6) Would such a strict division of labor be for the best interests of young men, provided the churches would

[1] *The Christian Pastor*, p. 315.

do all the religious work now done by the Association?

1) Some replies to the first expressed surprise that any pastor should consider the Association a rival, and suggested that all such needed education. Others were: "The Association is only a rival of the churches in the sense that they are rivals of each other. . . . Statistics show that the churches which give the Association the greatest support reap the greatest benefit. . . . The Association is an auxiliary of the churches; they have no more loyal helper. . . . Some pastors are jealous, others too busy (?), others not interested; they don't understand the Association. . . . The Association is an interdenominational extension of the church; it is the church itself doing work for a special class. . . . The Association is not an outside agency, but rather a special coöperative movement of the churches to do work made necessary by modern conditions. . . . The Association is not a result of any failure of the church to do its duty nor a reproach to its barrenness, but a result of its God-given fertility of resource and adaptability to changing circumstances."

Several of these replies are by secretaries of long experience and national reputation, and are worthy of careful consideration. The last three, in particular, clearly define the relation of the Association to the churches, and make it plain that when properly conducted it is in no

way a rival, but rather a great aid. That in some cases secretaries are over-zealous and short-sighted, as one who is reported to visit a converts' meeting for the purpose of capturing the affections of any promising young man and diverting his interest to the Association, is just as true as that an occasional pastor has such an exaggerated sense of the importance of his own organization and such a narrow vision of the extent of Christ's kingdom as to regard the Association with petty jealousy.

2) On the increased helpfulness of the Association to the churches the most important answers were: "By greater care in introducing men to church membership and training men for church service. . . . By a stronger religious work leading to church membership. . . . By securing their coöperation in practical service. . . . By compelling each active member to do a certain amount of church work. By a fuller realization of the Association's dependence on the churches and more effort to get young men into their services. . . . By a church committee in each Association to secure the attendance of men upon church services." One secretary frankly avows his belief that "it is not the special mission of the Association to help the church, as is often said, but to advance the kingdom of Christ." This is unquestionably true, for this is the supreme business not only of the Associations and the churches and every organization of Christians,

but also of every follower of Christ. Yet, since the usefulness of all such organizations is increased by mutual helpfulness, the question of how this may be better secured is worth serious consideration.

3) On the increased helpfuness of churches to the Association the secretaries wrote: "By heartier personal and financial coöperation. . . . By following up young men referred to them. (Several reported a failure of pastors at this point, for example: "Two years ago I gave to seventeen pastors the names of eighty-five young men who had come to this city, many of whom were members of churches in other places, suggesting that they be called upon and interested in the church. The pastors represented denominations preferred by the young men. I asked for a reply and heard from only four or five. This suggests one of the difficulties the Association has to face.") . . . By official recognition of the Association as an arm of the church. . . . By regarding the Association as its institutional department for young men. . . . By trusting it and praying for it."

4) In addition to the foregoing, closer coördination of these two agencies for promoting Christ's kingdom among young men was suggested in the following particulars: "Federate all the men's clubs and Bible classes with the Association in a campaign for the men of the whole community. . . . By each taking the other into account in

planning various lines of work and coöperating in definite efforts more frequently. . . . By each church appointing a committee of workers to represent it in the Association." The most comprehensive reply is from a secretary of international prominence, and is worth quoting entire. "The individual church is simply a group of believers united for effective work as witnesses for Christ. Their chief function is not their own culture but the extension of the Kingdom among those who are not believers. The Association is simply a coöperative movement of a number of such groups trying to do a special work, with special machinery and special leadership. The results should go back to the groups which formed the corporation. It is simply their agency and exists for their help in doing their legitimate work. The two may be better coördinated by these means: (1) By better and more thorough organization of the Association's members, who come from the churches, that there may be more effective 'living links' between the churches and their down-town agency. (2) By greater efforts on the part of pastors to use the Association according to its purpose and character. (3) By regarding the Association more and more as a training school, a means of preparing young men for more effective work, both in and out of the local church. (4) By a larger measure of mutual love, confidence and sympathy. By regarding all branches of the church's activ-

ities, both denominational, interdenominational, and undenominational, as simply parts of the Master's great plan for bringing in the Kingdom. Rivalry is as foreign to this ideal as is unrighteousness. It usually comes from the same source, and ought to be regretted, confessed, and forsaken."

5) To the fifth, most replies were emphatically negative: "No; take out the religious activities, which we seek to make pervade all departments, and as well run a club. . . . Such a policy would kill the movement within a decade. . . . When railroad officials and business men testify that the religious element of the Association vitalizes it and thus differentiates it from an ordinary club, it is well to hold to the present policy." A few, however, recognize the not distinctively religious (this is far from saying irreligious) work as of so high a value as to give an affirmative answer, for example: "Yes; the Association would still be the institutional department of the churches, and could do this work for all, and also afford a common meeting place for their members." None, however, favor such a limitation.

6) A practically unanimous reply in the negative was given to the sixth question: "Many young men can be reached religiously by the Association before they are willing to assume church obligations. . . . The Association furnishes the best opportunity for training young men in Chris-

tian work, and for their direct influence upon those who are not Christians. . . . The Association can do a religious work as a union body that the individual church can not do; it is the best expression of practical church union ever developed."

From these replies, both by pastors and secretaries, it is evident that there is much need of closer coördination between the Associations and the churches. While Association work is clearly a branch of church work, there is probably no need of any organic union; in fact, direct control by the churches in any one city would probably impair its efficiency on the whole. The government of each Association is already and irrevocably in the hands of a few church members, but there is need of a better understanding of its work and a more generous sympathy and coöperation on the part of all. It is not strange that these important elements have been lacking, often to a serious extent. The churches represent an institution nearly nineteen centuries old, whereas the Association has but recently passed its half-century mark. The former are naturally conservative, the latter nothing if not progressive. Moreover both are human. Perfect Associations and secretaries have not yet been found, any more than perfect churches and pastors. There is large room for improvement on both sides, both in breadth of vision concerning their mission for the advancement of the world-

wide kingdom of Christ, rather than merely that of a single organization, and in depth of spiritual life as the first essential factor in the promotion of this lofty end. With these improvements, which are slowly but surely coming to pass, will come the closer union in action, as well as in spirit and purpose, of these mighty agencies for the spiritual betterment of young men, and the greatly increased efficiency of each.

CHAPTER IX

THE SALVATION ARMY

Although not organized as a church, either local or denominational, nor to any extent affiliated with any church or churches, the Salvation Army, no less than the Young Men's Christian Association, is distinctively a form of church work, in that it exists primarily for promoting the interests of the kingdom of Christ. While but little of its varied activity is particularly for young men, such large numbers of them are reached and helped by its general work as to make a survey of it interesting to all who are concerned for the spiritual welfare of the future rulers of the nation.

A. RISE AND PROGRESS

The Salvation Army owes its beginning and growth, under the great Captain of our salvation, to one of the marked personalities of current history. There is probably no living man in Christian circles whose name is more familiar, the world around, than that of the Army's founder and earthly head, General Booth.

Born in Nottingham, England, April 10, 1829, William Booth was converted at the age of fifteen through the preaching of the gospel in a

Wesleyan chapel, although he had been brought up in the Church of England. His ardent nature led him to engage almost at once in open-air meetings in the poorer districts, and as a boy preacher he attracted much attention. His native capacity for leadership quickly gathered a group of fellow young men who held cottage prayer-meetings on week nights, and marched singing through the streets. Appointed a local preacher at seventeen, he visited near-by villages on Sundays, being actively engaged in business during the week. At the age of twenty-three he gave up a promising mercantile life and became an evangelist, and the next thirteen years witnessed many revival campaigns of a stirring and successful character.

His earlier experiences had led him into close sympathy with the poorer classes of the working people, and he observed with sadness that few of them would come within church walls to hear the gospel. The conviction grew that it was his special mission to carry the good news of salvation to these "godless, churchless, hopeless, and often homeless masses." He did not want to start a new ecclesiastical organization for the purpose, and it was only after trying in vain to secure the adoption of the new work for the unchurched millions by some one of the existing denominations that he finally established the Christian Mission, becoming its superintendent.

For the beginning of the new effort to carry

the gospel to those who would not come to it, he chose the most unpromising field in all England. "An old tent in a disused Quaker burial ground was the birthplace of the Mission. It was amid the worse than heathen pandemonium of blasphemy and ribaldry, for which the East End of London is so notorious, that the movement was cradled. . . . Among the vagabonds and outcasts who swarm this district he found the very lowest level of the social strata. Yet here he discovered 'all manner of precious stones' with which the foundations of the Salvation Army New Jerusalem were to be garnished; in the ocean depths of sin he found material for the 'pearly gates.' "[1]

But the denizens of London's social dumping ground did not receive the new work with open arms. When, after two months the tent was blown down and the meetings were transferred to an old warehouse, stones and mud and fireworks were thrown through the open windows in summer, and trains of gunpowder set off in the room. "But our people got used to this, shouting 'Hallelujah' when the crackers exploded and the powder flashed. Doubtless many were frightened away, but it was an admirable training ground for the development of the Salvation Army spirit."[2] So with trying experiences but always with growing success, the heroic workers of the Christian Mission kept on for thirteen

[1] *William Booth*, p. 21. [2] Same, p. 23.

years. Although many calls came from outside places, whither converts had carried their fiery zeal, they were responded to but sparingly, the main efforts being centered upon putting the East London work on a firm basis, and the raising up and training of a thoroughly qualified band of workers.

One day in 1878, while the always busy leader was dictating an annual report to his secretary, the latter wrote: "The Christian Mission is a volunteer army." As if by inspiration, he leaned over the secretary's shoulder and wrote the word 'salvation' instead of 'volunteer' and the new name was forthwith adopted. With the change of name came a change of organization. For all these years the Christian Mission had been virtually an army, conducting a vigorous campaign against sin, and the change of organization to a military basis was natural and easy. The General Superintendent of the Mission readily became (though not of his own suggestion) the General of the Army, and other officials easily became subordinate officers of corresponding rank. Groups of believers in various stations became corps and a flag was adopted, its blue border typifying holiness, its red field the blood of Christ, and its yellow star the fiery baptism of the Holy Ghost—hence the familiar motto, "Blood and Fire." It remained only to adopt a uniform as a perpetual reminder to the soldier of his allegiance and as a constant witness to the

world, and the new Army was ready to carry to greater victories the warfare so long waged by the Mission.

Its greater prominence brought greater opposition, not only from those whom it sought to help but even from those who ought to have welcomed it as a valiant and valuable ally. The press wrote it up only to cry it down, and one religious dignitary discovered in it the Beast of Revelation. Others prophesied the speedy disintegration of this "rope of sand," and still others discovered its already begun decay. But its dauntless leaders gave no heed. Whether attacked by East London mobs or lampooned by West London aristocrats, the Army moved straight on. The General's talented wife, affectionately called the mother of the Salvation Army, and since passed from the church militant to the church triumphant, wrote to a friend: "We go on through floods and storms and flames. God is with us, and out of this movement He is going to resuscitate the acts of the apostles. We see the pillar of cloud, and after it we must go. It may be that the rich and genteel will draw off from us. They did so when the Master went to the vulgar crowd and when He neared the vulgar cross. But we can not help it. We are determined to cleave to the cross, yea, the cross between two thieves, if that will save the people." [1]

The result of that faith and determination to

[1] *William Booth*, p. 36.

keep up the fight in the face of all obstacles is manifest to-day in the world-wide spread of the movement. Not only in England and America but throughout Europe and also in many places in Africa, Asia, and the Islands of the Sea, and especially in Australia, this vigorous agency for uplifting fallen humanity is doing a great work. "They are to be found to-day in forty seven countries and colonies. There are 15,000 workers who give their whole time to the work, and 40,000 unpaid local officers who support themselves and give their spare time. Six thousand centers have been established, where 84,000 meetings are held weekly (half in the open air) and in which a quarter of a million persons publicly profess salvation in a year. To the poor the gospel is being preached. The churchless are being reached."[1] It is the boast of Britain that the roll of England's morning drum beat is heard around the world. So also is the roll of the Salvation Army's evening drum beat, summoning its brave soldiers not to a death-dealing but to a life-bringing warfare in the name of Jehovah of Hosts.

B. WORK IN THE UNITED STATES

In 1871 a zealous worker of the Christian Mission, who had gone to Canada, crossed over to Cleveland, Ohio. "Here his spirit was deeply stirred by scenes resembling those in East Lon-

[1] *Light in Darkness.*

don. But there was no similar agency for grappling with the evil, nor was there much hope that Mr. Booth could be induced to send one of his evangelists to so distant a place when his hands were already full. So with the blessed audacity which has characterized the Salvation Army from its beginning, he resolved, single-handed, to 'hoist the Mission flag' on American soil."[1]

With a few kindred spirits a branch of the Mission was established and correspondence begun with the founder in London. One of the letters from the superintendent contains these characteristic sentences: "Remember, quality is of far more importance than quantity. What your first little band is, succeeding societies will be. Therefore aim at thoroughness and whole-heartedness in the company you associate with yourself. . . . Beware of men who will want to come in because they can be great among you and indulge the love of talking that exists in so many. One humble though illiterate worker, full of simplicity and the Holy Ghost, is worth a regiment of such. . . . Go in with all your might for souls and for God."[2]

Two years later the leader returned to London and the work was given up, but not without large good having been accomplished in saving souls and reclaiming backsliders.

In 1879 a family who had been soldiers in the corps in Coventry, England, came to Philadel-

[1] *William Booth*, p. 48. [2] Same, p. 51.

phia, and soon established the Army in the Quaker city. A band of eight workers, seven being the now well-known "Hallelujah Lassies," was sent over by the General the following year, and the campaign of the Army in the United States thus inaugurated. On this side of the Atlantic too, though not to so great an extent as on the other, the work of the Army was begun and for a long time carried on in the face of great obstacles. Yet here, as there, patient endurance of persecution, due primarily to a misunderstanding of its motives and the strangeness to Americans of its methods, coupled with steady continuance in well-doing and an unswerving faith in its great Captain, have brought the Army to its present well-earned position of being undoubtedly the most zealous and aggressive of all the forces that are at work for helping this to become in truth what it is in name, a Christian nation, "whose God is Jehovah."

Although transplanted from England, the Army in this country is thoroughly an American institution. The few foreign-born officers have become naturalized, and almost the entire rank and file are Americans by birth, excepting of course the few corps of foreign-speaking persons. It is incorporated under a special charter granted by the state of New York. All funds raised are used strictly for work in this country, with exception of the proceeds of "Self-denial week," which are used in its foreign mission work. The work

in the United States is under the supervision of Commander Frederick Booth-Tucker and his wife, she being a daughter of the General. The headquarters are at 122 West 14th Street, New York City.

An unfortunate division in its ranks a few years ago, resulting in the withdrawal of a small percentage of its workers under the leadership of General Ballington Booth of New York City to found "The American Volunteers," who are working on practically the same lines and in entire harmony with the Army, has but little if any retarded its progress. Some idea of its great work appears from the following figures for 1902:[1]

Officers, cadets and employees,	3,048
Corps, outposts, slum posts, and social institutions,	911
Accommodations in social institutions,	9,000
Annual expense for American poor, exclusive of farm colonies	$480,000
Annual provision of beds for the poor,	3,000,000
Industrial homes, wood yards, and stores for unemployed,	53
Accommodation (finding daily work for unemployed),	650
Annual income from their work,	$150,000
Outside employment found for about	25,000
Farm colonies,	3
Acreage of same,	2,800
Colonists (men, women and children),	400
Rescue homes for fallen girls,	21
Accommodations in same	500
Girls passing through yearly	1,800

[1] *Light in Darkness.*

Babies cared for in rescue homes daily, about. . .	160
Passing though annually, about	500
Accommodations for children in orphanages . .	150
Accommodations for children in day nurseries. .	100
Chilren settled in colonies with their parents, about	250
Children cared for in various ways annually, about	1,500
Persons provided with Christmas dinners, clothing and toys	250,000

The manifold nature of the work carried on is also evident from the following official statement: "The Salvation Army now operates in Chicago twelve English-speaking corps, six Swedish corps, one Norwegian corps, one German corps, three slum posts, two training schools, six working-men's hotels, one working women's hotel, one home for fallen girls, one maternity hospital, one slum nursery, one salvage warehouse, five salvage stores, one bureau for tracing missing relatives and friends." The salvage warehouse and stores are for the sorting, storage and sale of second-hand goods. The former affords an easy and valuable work test for applicants for relief, especially men. No one who is willing and able to work need starve or be without shelter and bed.

Probably most persons know the Salvation Army simply as a band of faithful soldiers who parade with flying flags and zealous musicians who "play with a loud noise" if not always "skilfully," and hold meetings on the street corners, characterized by earnest singing, hearty testimonies, and fervid appeals. These meetings and those held in the "barracks" do indeed con-

stitute the chief feature of its work. It was begun as a mission for preaching the gospel to the churchless masses, and to this original purpose it has faithfully adhered, and in its prosecution has been wonderfully blessed. But it has also realized, far more than most of its dignified churchly sisters, that salvation means more than merely rescuing a soul from a future hell and getting it safely landed in a far away heaven; that it means the saving of the whole man in his present life. Working almost exclusively among the poor and outcast, it has realized, far in advance of many social reformers, that this present saving of the whole man also involves the betterment of his external conditions, both individual and social.

The extent to which the realization of both of these too long neglected truths has shaped the work of the Army is evident from the preceding summaries. These bare enumerations can give but a faint idea of the results which are being daily brought to pass in all of the larger and in many of the smaller cities of our country. Men and women, young men and young women, boys and girls, and helpless infants are daily being blessed by its manifold ministries of loving service in the name of Jesus Christ.

The following editorial in the *Chicago Record-Herald* of November 19, 1902, is well deserved: "The demonstration in honor of General Booth, veteran founder of the Salvation Army, at the Auditorium on Monday evening, was an impres-

sive tribute to a religion that is based upon the obligation of men to help each other. It was a magnificent popular tribute to a religion that comes about as near to exemplifying the practical teaching of Jesus as it is possible for fallible, finite minds to get in this world.

"We do not know what Jesus would do about the drums, the cymbals, the songs set to popular airs, and the other devices employed by the Salvationists to attract the attention of the heedless and indifferent. But it is safe to say that if He were on earth He would preach to the populace in the highways and byways, and He would kneel in the streets to pray for sinners with the Salvation Army lads and lassies. He would go with them to the slums of the cities where the hungry and destitute are fed and sheltered by the Army. His heart would be in their rescue work and He would lend a helping hand in the work of reclaiming the fallen and lifting up the degraded and dejected derelicts that make up the flotsam and jetsam of human misery and woe. It is not likely that He would neglect the rich, but the story of His earthly career justifies the conclusion that the work of the Salvation Army would commend itself to His deepest sympathy and support."

The leaves on this new branch are somewhat different from those on the older ones; yet there are no two leaves alike in the vegetable kingdom, why should they be expected in the spiritual? But its abundant fruit-bearing, shown by

the redeemed lives of millions of human beings, testifies that it is truly abiding in the Vine, permeated by His life and indwelt by His Spirit. Thus it answers the Master's own test, "By their fruits ye shall know them," and amply demonstrates its right to be considered among the church agencies for the spiritual betterment of young men.

CHAPTER X

THE ROMAN CATHOLIC CHURCH

In the statistics given in the first chapter Roman Catholic churches were included without distinction from others, commonly called Protestant. To omit from this study of agencies for the spiritual betterment of young men one whose membership is approximately a third of that of all the churches in the United States, would not only be manifestly unfair to that great body but would also make the survey very deficient.

A. GENERAL SITUATION

Outside of the direct means, such as preaching, public worship, pastoral work, and instruction of the young, the Roman Catholic churches are doing not only absolutely but relatively far less than their Protestant neighbors. The general position is probably well expressed in a letter from a priest who is also a college president: "With us the great agencies for the spiritual betterment of young men are those established by God Himself, namely, the holy sacraments." Yet there is a growing recognition of the value of such secondary agencies as are employed, for example, in the institutional churches. The situation is thus put by a careful student of social conditions.

"The Roman Catholic Church has seemed to rely almost wholly upon the spiritual appeal. Yet she is not indifferent to modern conditions and is preparing to meet them. Her organizations are taking on more and more a social character. The Total Abstinence societies have often a considerable social element in connection with their work; some own their buildings, which are provided with reading rooms, gymnasiums, and billiard halls. Such societies may be found at present in almost all of the large cities of the country. The lyceum is growing to be a very popular organization connected with Catholic parishes in working men's districts. In the city of Baltimore lyceums were found in connection with no less than eight of the Catholic parishes of the city. The method is usually to occupy some building which is fitted up with means for social and athletic enjoyment. The three requirements for membership in a lyceum are that a man be a good Catholic, be of good moral character, and have some desire to improve himself. As a rule these lyceums are remarkably successful, and their membership aggregates many thousands in any city. Another social organization has just been planned by the Catholics, the Young Men's Institute, patterned after the Young Men's Christian Association. In these ways the attitude of the Roman Catholic church is plainly visible."[1]

[1] *Substitutes for the Saloon*, p. 127.

B. THE SODALITY

This is the most distinctively spiritual of the organizations of and for young men. There are sodalities for different classes, as for married men, married women, young men, young women, boys, and girls. Members attend communion service in a body once a month, and their spiritual welfare is under the special care of a priest. Each sodality is an independent organization and shapes its own course. One in Chicago, for example, in addition to its distinctively spiritual work, has a gymnasium, holds social and musical entertainments, and occasionally indulges in amateur theatrical performances. In this parish there is a large building for the use of the several sodalities, corresponding in some respects to the parish house of an institutional church.

C. THE YOUNG MEN'S INSTITUTE

As already noted, this is a comparatively new organization, resembling in some respects the Young Men's Christian Association. "Its objects are mutual aid and benevolence, the moral, social, and intellectual improvement of its members, and the proper development of sentiments of devotion to the Catholic Church and loyalty to our country, in accordance with its motto: *Pro Deo, Pro Patria.*" "No one shall be admitted to membership unless he is a practical Catholic, of good moral character and standing in the community where he lives, and over the age

of eighteen years." The expression "practical Catholic" is thus defined: "It is a term used to designate a communicant who believes all the tenets of the church and complies with what are commonly known as its six precepts, namely: (1) To attend mass on Sunday and holy days of obligation. (2) To abstain from meat on Fridays and all fast days prescribed by the church. (3) To receive holy communion during the Easter time. (4) To go to confession once a year and during the Easter time. (5) To contribute to the support of the pastor. (6) Not to be married within the forbidden times, that is during Lent and Advent, or within forbidden degrees of kindred."

There are at present upwards of two hundred councils, as the local organizations are called, with twelve thousand members. The national body is known as the Supreme Council, and Mr. F. J. Kierce of San Francisco is the president.

D. TEMPERANCE SOCIETIES

1. *The Catholic Total Abstinence Union of America.* This is the largest of several similar organizations, having about 1,200 societies and 100,000 members. The general secretary is Mr. J. W. Logue of Philadelphia.

2. *The Knights of Father Mathew.* This organization is a branch of the preceding and has been in existence since 1881. Its purpose is thus stated: "The objects of the order shall be: first, to unite fraternally, practical male Catholics; to

give all possible moral and material aid to its members and those dependent on them; by holding moral, instructive and scientific lectures; by assisting its members to obtain employment; by encouraging them in the pursuit of their profession, trade or occupation; and to provide means, from the proceeds of assessments upon its members, wherewith to assist its sick and disabled members, and for the relief and aid of the families, widows and orphans, or other beneficiaries of its deceased members. Second, to encourage all persons, by advice and example, to abstain from all intoxicating drinks and to cement the bonds of charity and union that should exist among all Catholics."

It was begun in Missouri and now operates in adjoining states, with a membership of about 5,000. The age limit is fifty and the extent to which the order appeals to young men is seen by the fact that the average age of members is twenty-five. That which most largely differentiates it from the Total Abstinence Union is its insurance feature, death benefits ranging from $100 to $2,000. Inasmuch as the violation of the pledge works the forfeiture of the violator's membership, with the attendant loss of his insurance interest, and he can be reinstated only upon a new medical examination and the payment of a fine, violations are rare. These strict rules explain the comparatively small membership, as "many do not wish to risk so much on keeping

the pledge." Their efficiency appears from this statement by an official: "I was president for nine years of a total abstinence society that had no insurance feature, and its loss of membership through violations of the pledge amounted to 75 per cent. With the branch of the Knights of Father Mathew that I am interested in the loss is only about 5 per cent."

The local organizations are called councils, each of which provides such social, educational or other additional features as it sees fit. A summer encampment for boys is conducted by the Chicago councils, they being eligible to membership at the age of twelve. The oversight of the spiritual affairs of the order is entrusted to the Supreme Spiritual Director, who is always a clergyman. The members of each local council are required to attend communion in a body once a year. The chief official is Mr. W. H. O'Brien of St. Louis.

E. FRATERNAL ORGANIZATIONS

Membership in secret societies being forbidden by the rules of the Roman Catholic Church, a number of fraternal bodies have been organized within its ranks, of which the following will serve as representatives:

1. *The Knights of Columbus.* This society has been in existence over twenty years and has a membership of nearly 100,000. Its purposes are the promotion of social and intellectual inter-

course and the providing of life and disability insurance. No person is eligible to membership who is connected with the manufacture or sale of intoxicating liquors as a beverage. There are over seven hundred local councils, under the direction of a national council, with headquarters at New Haven, Connecticut. Mr. Daniel Colwell is the secretary.

2. *The Catholic Order of Foresters.* The object of this organization is thus stated: "To promote friendship, unity and true Christian charity among its members: friendship, in assisting each other by every honorable means; unity, in associating together for mutual support of one another when sick or in distress, and in making suitable provision for widows, orphans and dependents of deceased members; true Christian charity, in doing unto each other as we would have others do unto us." While its primary business is that of providing insurance for its 110,000 members, spiritual interests are also fostered by a provision requiring all members to maintain their standing as practical Catholics. Although it is a lay organization and not under direct ecclesiastical control, "its rules and regulations conform strictly to the rules and discipline of the Catholic Church." The average age of members is thirty-four. The chief executive officer is Mr. Thomas H. Cannon of Chicago.

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IX and X

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